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ISAIAH IN MODERN SPEECH

J. E. McFADYEN, D.D.

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ISAIAH IN MODERN SPEECH

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IN MODERN SPEECH

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PREFACE

THE Hebrew prophets stand incontestably among the supreme religious forces of the world: the tragedy is that they are so little known. Lamentable as this is, it is far from unintelligible. Their text is often difficult and obscure, the transitions are frequently abrupt, wide intervals of time occasionally separate contiguous prophecies; and their historical background, without which their real force can only be very inadequately appreciated, and sometimes not at all, is seldom familiar except to the special student.

This widespread ignorance of prophecy is the more to be regretted, as the prophets have so much to say to our own troubled generation. Their world, like ours, was perplexed and in part intimidated by the unscrupulous and devastating efficiency of great military empires. In the arrogant speech of the Assyrian king in Isaiah x. 8-14, or of the Rab-shakeh in xxxvi. 13-20, we already—nearly three millennia ago—confront Prussianism of the most naïvely unadulterated type. And it is here that Isaiah can render an incomparable service—Isaiah with his serene faith in a supreme Ruler of the universe and in His world-plan which, whatever else miscarries, is sure of its triumph (xiv. 26f.). When the hearts of men, to use his own picturesque phrase, are "shaking like forest-trees before the wind" (vii. 2), his

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vision, his faith, his courage, his sublime interpretation of history as illuminated by a glorious Presence and inspired by an invincible Purpose, help us to keep our heads cool and our feet steady amid the welter of these present evil times. But Isaiah is also the critic of his nation, laying bare her sins and follies with inexorable truth: and, like the rest of that great prophetic succession of which he is the most brilliant and regal representative, he points unerringly, in words that can never grow old or be superseded, to morality and religion as the only permanent basis of national welfare as of international security.

This great writer was poet as well as prophet, and in this volume an attempt is made to do some justice to this aspect of his activity. It will be found, I believe, that so far from obscuring the prophet's thought, the rhythmical form, so dreaded by people who imagine that they care nothing for poetry, not infrequently invests it with an even greater lucidity than sometimes attaches to the familiar prose translations.

I have added brief notes at most points where a question would naturally arise in the mind of a thoughtful reader of the text. As these points—in view of the frequency of the historical and other allusions interwoven throughout with prophecy — are necessarily more numerous than in the two previous volumes, "The Psalms" and "The Wisdom Books in Modern Speech," the notes in this volume are considerably more extensive; but here, as before, they are reduced to the minimum necessary for the intelligent appreciation of the text, and they are not to be regarded as a substitute for exegetical comment.

On the vexed question of the use of "thou" or "you"

in a modern translation, I have adopted no uniform practice, but treated each passage on its merits, in the light of the implications of the context. In all utterances, however, attributed to Jehovah I have used "thou," as more consonant with the dignity and solemnity of divine speech.

The figures in the text indicate the points remarked upon in the notes at the end ; italics indicate refrains ; and small type, later additions.

I hope soon to be able to follow up this volume with one on Jeremiah.

JOHN E. MCFADYEN.

GLASGOW,
June 28, 1918.

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ISAIAH

PROPHECIES CONCERNING JUDAH AND ISRAEL (i.-xii.)

Jerusalem: Her Present Sin and Punishment; Her Future Redemption and Glory

i.

1 The vision of Judah and Jerusalem, as seen by Isaiah the son of Amoz, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.[1]

The Prophet's Lament over the Unfaithfulness of the People to their God

2 Hear, ye heavens, and give ear, O earth,
For Jehovah Himself is the Speaker.
"Sons have I reared and brought up,
But rebellious to Me are they grown.
3 An ox knoweth its owner,
And an ass its master's crib;
But Israel doth not know,
My people doth not consider."

4 Ah! sinful nation,
Ye people laden with guilt,
Ye brood of evil-doers,
Ye children all corrupt,
That have forsaken Jehovah,
And spurned the Holy One of Israel:[2]

5 Why would ye court more stripes
 By straying yet further from Him?
The head is sick altogether,
 The heart is all diseased.
6 From the sole of the foot to the head
 There is no soundness therein:
Nought but bruises and weals
 And wounds that are raw and bleeding,
All unpressed and unbandaged,
 All unsoftened with oil.

7 Your land is a desolation,
 Your cities are burned with fire;
The fields before your eyes
 Are being devoured by aliens.[3]
8 And the daughter[4] of Zion is left
 All alone like a booth in a vineyard,
A lodge in a cucumber-field,
 Or a turret where men keep watch.
9 Were it not that Jehovah of Hosts
 Had left us a remnant,
Our fate had been wellnigh like Sodom's,
 Or like to Gomorrah's.

The Futility of a Merely Ceremonial Worship

10 Give ear to the word of Jehovah,
 Ye rulers of Sodom;
And hear what our God hath to teach you,
 Ye folk of Gomorrah.
11 Jehovah saith, "What care I
 For your multiplied sacrifice?
I am sick of burnt offerings of rams
 And the fat of fed beasts;

Blood of bullocks, of lambs, or of goats,
Is no pleasure to Me.
12 When ye gather to gaze on My face,
Who hath asked you for these things?
Trample My courts no more,
13 Bring offerings no more.
Vain is the smoke of sacrifice,
To Me 'tis abomination.
The new moon and sabbath,
The call to assembly,
The fast[5] and the festival
I cannot (endure).
14 They weigh Me down,
I am tired of the burden.

15 When therefore ye spread out your hands,
I will hide from you Mine eyes;
When ye make your many prayers,
I will not listen to you.
16 Your hands are full of blood:
Wash, and make you clean.
Banish out of My sight
The wicked things that ye do.
Cease to do evil,
17 Learn to do well.
Let justice be ever your care,
Punish the man of violence,[6]
Win for the orphan his rights,
And defend the cause of the widow."

The Great Alternatives

18 "Come," saith Jehovah, "and now
Let us reason together.

Your sins, though like scarlet, may yet
Become white as the snow.
And though they be crimson-red,
They may yet be as wool.
19 If ye be obedient and willing,
Ye shall taste the good of the land ;
20 But if ye refuse and rebel,
'Tis the sword ye shall taste :
For the mouth of Jehovah hath spoken it."

Zion's Present Shame and Future Glory

21 Alas ! how the once faithful City
Hath turned to be harlot.
She that was once full of justice,
She wherein righteousness lodged,
Is now haunted by murderers.
22 Thy silver is now become dross,
And thy wine mixed with water.
23 Thy rulers are grown to be rebels,[7]
The comrades of thieves—
Every man of them fond of his bribe,
Hunting ever for gifts,
Caring nought for the rights of the orphan
Or the cause of the widow.

24 Therefore thus saith the Lord, Jehovah of Hosts,
The Mighty One of Israel :
" From Mine enemies who resist Me,
I will get Me the comfort of vengeance.
25 I will turn My hand against thee ;
I will smelt out thy dross in the furnace,
And all thine alloy remove.

26 Judges, like those of old,
And counsellors as of yore, I will give thee.
Thereafter shalt thou be called
The City of Justice, the Faithful City.

27 By justice shall Zion be ransomed,
And by righteousness her people.[8]
28 But together shall rebels and sinners be crushed,
And those that abandon Jehovah shall perish.

The Heathen Cult and its Doom

29 For the trees[9] ye delight in shall bring you to shame,
And abashed shall ye be for your gardens beloved.
30 Like a tree with withered leaves
Shall ye be—like a waterless garden.
31 Like tow shall the strong man become,
And the thing he hath wrought like a spark;
And both shall burn together
In a flame that cannot be quenched.

Jerusalem the Centre of Blessing to the World; Arbitration, Disarmament, and International Peace

ii.
1 The message of Isaiah the son of Amoz: his vision of Judah and Jerusalem.

2 In the after-time it shall be
That the mountain of Jehovah
Shall be set at the head of the mountains,
And exalted above the hills.
All peoples shall thither stream,
3 Many nations shall go and say,
"Come, let us go to the mount of Jehovah,
To the house of the God of Jacob.

That He in His ways may instruct us,
And that we in His paths may walk.
For instruction proceedeth from Zion,
The word of Jehovah from Jerusalem."
4 He will judge the disputes of the peoples,
And for manifold nations so justly will arbitrate
That their swords they will beat into ploughshares,
And to pruning-hooks their spears.
Nation shall not lift up sword against nation,
And war they shall learn no more.

5 O household of Jacob, come,
Let us walk in the light of Jehovah.

Judgment upon the Wealth and Pride of Judah

Jehovah's Judgment-Day

6 (*Get ye into the caves of the rocks,*
And hide in the holes of the ground,
From Jehovah's dread face, when in glory majestic
He riseth—with terror to smite the earth.)[1]
For He hath forsaken His people,
The household of Jacob.

Filled is his land from the east with diviners,[2]
With soothsayers like to the Philistines,
Sorcerers,[3] children of aliens.
7 Filled is his land full of silver and gold,
And his treasure is endless.
Filled is his land full of horses,
His chariots are endless.
8 Filled is his land full of idols,
He worships the work of his hands,
The things that his fingers have made.[4]

9 *So the pride of men shall be humbled,*
Laid low shall man's loftiness be,
And that day shall Jehovah alone be exalted.
10 *Get ye into the rocks,*
And hide in the ground,
From Jehovah's dread presence
And glory majestic.
12 For a day of Jehovah is coming
Upon all that is haughty and proud,
Upon all that is lofty and high—
13 Upon cedars of Lebanon all,
And oaks of Bashan all,
14 Upon all the great mountains
And all the high hills,
15 Upon all the proud towers,
All fortified walls,
16 Upon all ships of Tarshish
And all gallant craft.[5]
17 *Then the pride of men shall be humbled,*
Laid low shall man's loftiness be,
And that day shall Jehovah alone be exalted.
18 The idols shall all of them vanish.
19 *Get ye into the caves of the rocks,*
And the holes of the ground
From Jehovah's dread face, when in glory majestic
He riseth—with terror to smite the earth.
20 That day shall men cast away
To the moles and to the bats
Their idols of silver and gold,
Which they made for themselves to worship;
21 *And into the caves of the rocks they shall get them,*
And into the rents of the cliffs,

From Jehovah's dread face, when in glory majestic
He riseth—with terror to smite the earth.

Oh cease your trust in man, in whose nostrils is but a breath: of what account is he?[6]

A Reign of Anarchy

1 Behold, the Lord Jehovah of Hosts
Taketh staff and stay from Jerusalem and Judah[1]—
2 Soldiers and warriors, judges and prophets,
3 Diviners and elders, and captains of fifty,
Men of distinction, and men of sage counsel,
Cunning magicians and skilful enchanters.
4 And boys I will give them for princes,
And men of caprice shall rule over them.
5 The people shall play the tyrant,
Each man over his neighbour.
The young shall be rude to the aged,
The man of low rank to the high.

6 One shall take hold of his fellow, and say to him:
"Your family has a robe;[2]
Come, and do you be our ruler,
And take this ruin in hand."
7 Then will the other protest,
"Nay, verily: *I* cannot heal you.
In my own house there is no bread,
Nor yet is there a robe.
Ye shall not thrust upon *me*
The leadership of the people."

8 Jerusalem is stumbling to ruin,
And Judah must surely fall;
For by word and by deed they defy Jehovah,
Provoking those glorious eyes of His.

9 Their respecting of persons[3] is witness against them ;
Like Sodom they publish their sin undisguisedly.
Woe unto them ! They have wrought their own ruin.
10 Happy the righteous ! for well they shall fare,
They shall reap the fruit of their doings.
11 But woe to the wicked ! for ill they shall fare,
Their deeds shall be recompensed unto them.

12 My people are cruelly governed,
Extortioners[4] rule over them.
O My people, thy leaders mislead,
And confuse the way thou shouldst go.
13 Jehovah is taking His place for the trial,
He standeth to judge His people.[5]
14 Jehovah doth summon to judgment
The elders and princes of His people.
" Yes, *you* have devoured the vineyard,
The spoil of the poor is in your houses.
15 What mean ye by crushing My people
And grinding the faces of the poor ?"
Saith the Lord Jehovah of Hosts.

The Doom of the Haughty Women

16 Moreover Jehovah said :
" Because Zion's daughters are haughty,
Walking with heads held high,
And eyes for ever ogling,
With dainty little steps,
And anklets ever jingling,
17 The Lord shall smite with a scab
The head of the daughters of Zion,
And their shame shall Jehovah lay bare

18 That day the Lord will remove
The finery of the anklets,
The net-bands and the moons,
19 The ear-drops and bracelets and veils,
20 The head-dresses, armlets, and sashes,
The perfume-boxes and amulets,
21 The signet-rings and the nose-rings,
22 The state-gowns, the mantles, the shawls, and the satchels,
23 The gauzes and linens, the turbans and veils.

24 Sweet scents shall give place unto stench,
And the girdle be changed for a rope.
And well-set hair shall be bald,
And for elegant robe shall be sackcloth,
For beauty the brand (of a slave).
25 Thy[6] liegemen shall fall by the sword,
And thy mighty men in the battle.
26 Her gates shall lament and mourn,
iv. As she sitteth despoiled on the ground.
1 That day shall seven women
Take hold of one man and say,
"Our own bread will we eat,
And our raiment will we wear;
But oh, let us bear thy name,
And take our reproach away."

Zion's Final Glory

2 In that day
Shall the wild vegetation[1] be glorious and fair,
And the fruit of the tilled land majestic and comely
For Israel's sons that escape.

3 And those that remain in Zion,
And those that are left in Jerusalem,
Shall be called by the name of holy—
All who stand in the book of life.
4 When the Lord shall have washed away
The filth of the daughters of Zion,
And rinsed away from her midst
The blood-stains of Jerusalem,
By means of the blast of judgment,
The blast of extermination,
5 Then will Jehovah come,
And o'er the whole site of mount Zion
And over her convocations
Shall appear in a cloud by day,
And by the night in smoke
And the brightness of flaming fire;
And over all the glory
6 Shall cover and canopy be—
A shade by day from the heat,
A refuge and shelter from storm and rain.

The Vineyard with the Wild Grapes

The Song of the Vineyard

v.
1 A song[1] will I sing of my friend,
A love-song touching his vineyard.
A vineyard belonged to my friend,
On a fertile hill-top he had set it.
2 He had digged it and cleared it of stones,
And choice vines therein he had planted.
A tower he had built in the midst,
And a winepress therein he had hewn.

Then he looked for a yield of good grapes,
But the grapes that it yielded were wild.

3 Now judge, ye that dwell in Jerusalem,
And ye that are freemen of Judah,
Judge between me and my vineyard.
4 What more could I do for my vineyard
That I had neglected to do?
And why, when I looked for good grapes,
Did it yield only grapes that were wild?

5 So now let me give you to know
What I purpose to do to my vineyard.
I will tear off its hedge, that the beasts may devour it;
I will break through its wall, that they trample it down.
6 I will make it a waste, all unpruned and unweeded,
With thorns and with briars overgrown shall it be,
And the clouds I will charge to withhold from it rain.

7 For the vineyard of Jehovah of Hosts is the household of Israel,
The freemen of Judah His cherished plantation.
But instead of the justice He looked for was bloodshed,
Instead of the right was the cry (of the wronged).

The National Sins: Woe!

8 Woe unto you who join house unto house
And who add one field to another,
Till no one has room but *you*,
And ye settle the land by yourselves.

9 Jehovah of Hosts in mine ear hath whispered,
Surely many a great fine house
Shall be desolate and empty,
10 For ten acres of vineyard shall yield but eight gallons,[3]
And the harvest shall be but one tenth[4] of the seed.

11 Woe unto them that rise early
To give themselves to drink,
And to those that sit late in the evening,
Inflaming themselves with wine;
12 Whose banquets of wine are enlivened
With lute, harp, timbrel, and flute;
But all blind to the work of Jehovah,
They see not the things He is doing.
13 Therefore all unaware[5] shall My people
Be swept into exile afar—
Their noblemen dying of hunger,
Their populace parched with thirst.

14 Therefore[6] Sheol with ravenous throat
Opens wide her jaws without measure.
And down shall her splendour go,
And her noisy tumultuous rabble,
With all that in her was exultant.[7]
17 And there shall lambs graze as at pasture,
And fatlings shall feed in her ruins.
16 Thus through judgment Jehovah of Hosts is exalted,
The holy God shows Himself holy by righteousness.

18 Woe unto those that draw penalty on
By their sin, as by stout wagon-ropes drawn by oxen;[8]

19 That say, " Let Him haste, let Him act with speed,
In order that we may see it ;
Let the purpose of Israel's Holy One come
So near that we recognize it."

20 Woe unto those that call evil good,
And good evil ;
To those that turn light into darkness,
And darkness to light ;
To those that turn sweet into bitter,
And bitter to sweet.

21 Woe unto those that esteem themselves wise,
And that fancy themselves to be prudent.

22 Woe unto those that are valiant in wine-drinking,
Warriors brave at the mingling of drink ;
23 Whom a bribe will induce to acquit the guilty,
And innocent men to deprive of their rights.

24 As fire licks up the stubble,
And hay is shrivelled in flame,
So their root shall turn to rottenness,
And their blossom go up in dust ;
Because they rejected Jehovah's instruction,
And the message of Israel's Holy One scorned.

A Foreign Army is Coming

25 So[9] against His people His anger was kindled,
Against them He stretched forth His hand and
He smote them ;
The mountains shook, and the dead
Lay like refuse about the streets.
For all this His anger is not turned back,
But His hand is stretched out still.

26 To a far-distant nation He raises His signal,
And whistles[10] for them from the end of the earth
See! hastily, swiftly they come—
27 None weary, none stumbling among them,
Unsleeping and slumbering never:
The band of their loins never loosed,
The thong of their shoes never torn.
28 Their arrows are sharp,
And their bows are all bent:
The hoofs of their horses are counted as flint,
And their wheels as the whirlwind.
29 Their roar is like that of a lioness,
And like the young lions they roar,
Growling and seizing the prey,
And bearing it far beyond rescue.
30 That day they shall roar over him,[11]
With a roar like the roar of the sea:
When he looks on the earth, behold! darkness,
The light has grown dark in the clouds.

The Prophet's Call

vi.
1 In the year that King Uzziah died,[1] I had a vision
of the Lord seated on a high and lofty throne, and
2 the skirts of His robe filled the Temple. Before
Him were standing seraphs, each with six wings
—two for covering the face, two the loins, and two
3 to fly with; and thus they kept calling to one
another:
"Holy, holy, holy, is Jehovah of Hosts;
The whole earth is filled with His glory."
4 At the sound of their calling the foundations of

the threshold shook, and the House began to fill
5 with smoke. Then I said
"Woe is me, for I am undone;
For a man of unclean lips am I,
And I dwell in a nation of unclean lips;
And yet mine eyes have seen
The King, Jehovah of Hosts."
6 Then one of the seraphs flew to me with a live
coal in his hand, which with tongs he had taken
7 from off the altar. With this he touched my mouth,
and said,
"See, this hath touched thy lips:
Thy guilt is past and thy sin forgiven."
8 Then I heard the voice of the Lord,
Saying, "Whom shall I send? who will go for us?"
And I said, "Here am I, send me."
9 Then He said, "Go and say to this people
'Hear ever, but understand never;
See ever, but comprehend never.'
10 Make thou the heart of this people callous,
Dull thou their ears and besmear their eyes,
Lest they see with their eyes, lest they hear with
their ears,
And their heart understand, and their health
come again."
11 Then I said, "O Lord, how long?"
And He said, "Till cities lie wasted,
With not an inhabitant left;
Till houses hold men no more,
And the land is left a desolation;
12 Till Jehovah removes men afar
And wide tracts of the land lie forsaken.
13 And should there be in it a tenth still left,

That too, in its turn, must be given to the fire,
Like the stump of an oak or a terebinth felled."[2]

The Crisis Created by the Menace to Judah in 735 B.C.

The Prophet's Word to the Terrified King

vii.

1 In the days of Ahaz, the son of Jotham, the son of Uzziah, Rezin King of Aram,[1] and Pekah, the son of Remaliah, King of Israel, marched against Jerusalem to attack it: but they were unable to develop an actual assault upon it.

2 When news reached the Court that the Aramean army was on Ephraimite[2] soil, the heart of Ahaz and his people shook like forest-trees before the
3 wind. Then Jehovah said to Isaiah, "Go out—thou and thy son Shear-yashub—to meet Ahaz at the end of the conduit of the upper pool on the
4 Fuller's Field Road, and say to him: Be careful to keep calm: be not faint-hearted or afraid of this pair of fire-brands that are nothing but smoking stumps. Be not afraid of the fierce anger of Rezin
5 and Aram and the son of Remaliah. Aram and Ephraim[3] with the son of Remaliah have indeed
6 plotted thy ruin: their purpose is to invade Judah, and, after reducing her to straits, to break into (Jerusalem); then, having overpowered her, they propose to set the son of Tabeel[4] on the throne.
7 But thus saith the Lord Jehovah:
'This thing shall not succeed,
It shall not come to pass.
8 For the head of Aram is Damascus,
And the head of Damascus is Rezin;[5]

9 The head of Ephraim is Samaria,
And the head of Samaria is the son of Remaliah.
Your faith must firmly hold,
If ye would yourselves be held.' "[6]

The Great Refusal and the Sign

10 Once more I[7] addressed Ahaz thus, "Ask Jehovah
11 your God for a sign—ask it (if you like) either from
the depths of the under-world or from the heights
12 above." "No," replied Ahaz, "I will not ask for
one: that would be equivalent to submitting Jeho-
13 vah to a test."[8] Then I said, "Hear then, ye house-
hold of David. Is it not enough for you to weary
mortal men that ye must weary my God as well?
14 You shall have a sign therefore from the Lord Him-
self. Behold!
A maid[9] is with child, she shall bring forth a son,
And shall call his name Immanuel.[10]
15 Honey and curd shall he eat,
When he knows how to choose what is good,
And to shun what is evil.
16 For ere the child shall know
How to choose what is good
And to shun what is evil,
That land shall be deserted
Whose two kings thou so dreadest.

Judah shall also be Ravaged

17 Jehovah shall bring upon thee and thy people
And on thy father's house
Such days as have never yet been,
Since Ephraim departed[11] from Judah.[12]

18 That day it shall come to pass
That Jehovah shall whistle[13] for the flies and the bees.[14]
19 They shall come every one, and then down they shall settle
In the steep-walled ravines and in clefts of the rocks,
And on all thorn-hedges and places of pasture.

20 That day shall the Lord shave bare
With a razor that is hired
In the land beyond the River[15]
Both the head and hidden hair ;
And the beard too shall be snipped.
21 And in that day shall a man
Keep but two sheep and a cow ;
22 Yet the plenteous yield of milk
Shall supply him fare of curd.
For the fare of every man
That is left upon the land
Shall be nought but curd and honey.
23 And in that day every spot
Where were once a thousand vines,
Worth a thousand silver pieces,[16]
Shall with thorns and briers be covered.
24 With bow and with arrow shall men come thither,
For all the land shall be thorns and briers.
25 Fear of thorns and briers shall hold men afar
From the hills that used to be hoed with the hoe
There cattle shall wander and sheep shall tread.

The Fall of Damascus and Samaria

viii. 1 Jehovah said to me, "Take a large tablet, and write upon it in the common script 'Speed-spoil
2 Hurry-prey;'[1] and take (two) reliable witnesses,

3 Uriah the priest and Zechariah the son of Jeberechiah." Then after the prophetess,[2] through my approach to her, had conceived and borne a son, Jehovah said to me, "Call his name Speed-spoil Hurry-prey.

4 For ere the child shall know
How to cry 'My father! My mother!'
The wealth of Damascus, the spoil of Samaria,
Shall be carried away to the king of Assyria."

The Invasion of Judah

5 Once more I had a message from Jehovah—it was this:

6 "Because this people hath spurned
The gentle stream of Shiloah,
And melt with fear[3] of Rezin
And the son of Remaliah,

7 Therefore, behold, the Lord
Will speedily bring upon them
The waters of the River,[4]
The great and mighty River.[5]
It shall rise above all its channels,
And overflow all its banks.

8 On it shall sweep over Judah,
An overflowing flood
That shall reach as high as the neck."
But (Jehovah's)[6] outstretched wings
Shall cover the breadth of the land;
For with us is God.

The Futility of Opposition to Judah

9 Ye may storm as ye will, ye nations,
Ye all shall be shattered.

All ye far-distant lands
Of the earth, give ear.
Ye may gird yourselves for the fray,
But ye all shall be shattered.
10 Ye may forge your plans as ye will,
They shall all be confounded.
Be your resolves what they will,
They shall not be accomplished ;
For with us is God.

None is to be Feared but Jehovah

11 These were Jehovah's words to me, as He grasped me with His hand and warned me not to walk in the ways of the people :
12 "Call ye not all a conspiracy[7]
That this people calleth conspiracy.
Share not their fears and their dreads.
13 But Jehovah of Hosts—it is He
Ye should count as the great Conspirator.[8]
Let *Him* be your fear and your dread.
14 A stone[9] and a rock He shall prove, whereon
Both houses of Israel shall strike and stumble—
A trap and a snare to the folk of Jerusalem.
15 Many among them shall stumble and fall,
Shall be broken and snared and taken.

Isaiah's Patient Hope

16 I will seal my teaching and fasten my message
17 in (the heart of) my disciples.[10] I will patiently wait for Jehovah who hideth His face from the
18 household of Israel ; I will set my hope in Him. I myself and the children Jehovah has given me are

in Israel as signs and symbols[11] from Jehovah of Hosts whose home is on Mount Zion.

The Awful Plight of Unbelieving Judah

19 When they tell you to have recourse to ghosts and familiar spirits that chirp and mutter, ask them if a nation should not rather have recourse to its God. Why should they consult the dead on behalf
20 of the living? Assuredly they shall (one day) clamour for the teaching and the message, when there is no day-break for them any more.[12]
21 They shall range through the land sore pressed and hungry,
And hunger shall drive them to rage.
They shall curse their king and their God.
22 They shall lift up their eyes to the heavens above,
They shall look to the earth beneath;
But nought shall they see save distress and anguish,
And thick impenetrable gloom.

The Great Deliverance and the Glorious King

ix.
1 In[1] the former time He brought the territory of Zebulon and Naphtali[2] into contempt, but in the latter time hath He covered with glory the ground held by the nations beyond the Jordan[3] on the way to the sea.[4]
2 The people that walked in darkness
Have seen a glorious light:
Those that dwelt in the land of gloom—
On them the light hath shone.

3 Thou hast multiplied their gladness[5]
And given them[5] great joy:

The joy they made in Thy presence
Was like the joy of harvest;
Their gladness was like the gladness
Of men who divide the spoil.

4 For the yoke that pressed so heavy,
And the bar upon their shoulders,
And the rod of their taskmasters,
Thou hast broken as on Midian's day.[6]

5 Every boot of thundering warrior,
Every war-cloak drenched with blood,
Is destined for the burning,
Shall be fuel for the fire.

6 For to us a child is born,
Unto us a son is given,
On whose shoulder is dominion;
And this is the name he bears—

"Counsellor most wonderful,
God with the warrior might,
Father everlasting,
Prince of the reign of peace."

7 Great is the dominion
And endless is the peace,
Upon the throne of David,
And over all his realm:

To establish and uphold it
In righteousness and justice
From henceforth and for ever.
The zeal of Jehovah of Hosts
Shall bring this thing to pass.

The Doom of Israel

8 The Lord sent a word into Jacob,
On Israel it shall alight
9 With a power all the people shall feel
In Ephraim and in Samaria.
They have stiffened their neck in pride,[7]
In their stoutness of heart they have said :
10 "The bricks are fallen down,
But now we will build with hewn stone.
The sycomores are cut down,
But with cedars we will replace them."
11 So against them Jehovah hath stirred up their foes,[8]
He hath spurred their enemies on ;
12 Syrians east, and Philistines west,
Have with open mouth devoured Israel.
Yet for all this His anger is not turned back,
But His hand is stretched out still.

13 But the people turned not unto Him that smote them,
Nor did they resort to Jehovah of Hosts.
14 So He cut off from Israel head and tail,
Palm-branch and rush in a single day.
15 The elders and men of repute are the head,
And the prophets whose teaching is false are the tail.[9]
16 Those who should lead this people mislead them,
And those whom they ought to have led are destroyed.[10]
17 The Lord will therefore not spare[11] their youths,
On their orphans and widows He taketh no pity;

For each and all are profane and wicked,
And every mouth speaketh impious folly.
Yet for all this His anger is not turned back,
But His hand is stretched out still.

18 For wickedness blazed like a fire
That devoureth first thorns and briers,
Then sets forest thickets aflame,
Till they roll in columns of smoke.
19*a* By the breath of Jehovah the land was scorched,
b The people became like cannibals.[12]
20*a* They carved on the right, yet were hungry,
b Devoured on the left, unappeased ;
19*c* No man did pity his fellow,
20*c* But each ate the flesh of his neighbour[13]—
21 Manasseh, Ephraim ; and Ephraim, Manasseh ;
And both against Judah together.
Yet for all this His anger is not turned back,
But His hand is stretched out still.

x.

1 Woe unto those that give mischievous verdicts,
Elaborate scrolls that bring sorrow,
2 By robbing the weak of their rights
And by plundering the poor of their due,
So that widows become their spoil,
And orphans fall a prey.
3 But what will ye do in the Day of Assize
Which will come like a crash from afar ?
To whom will ye flee for help,
And where will ye leave your abundance,
4 That ye crouch not under the prisoners[1]
Or fall among the slain ?
Yet for all this His anger is not turned back,
But His hand is stretched out still.[2]

The Doom of Assyria

The Two Plans—Assyria's and Jehovah's

5 Ho! Assyria! Rod of mine anger,[3]
And staff of Mine indignation!
6 Against an impious people[4] I send him,
A nation that sore hath provoked Me to wrath;
And I solemnly charge him to spoil and to plunder
And trample them down like the mire of the streets.
7 Not such, however, *his* fancy,[5]
Nor such the thought of his heart;
But his thought is the utter destruction
Of nations not a few.

8 "Are my captains," he says, "not all kings?
9 Is not Calno's fate like Carchemish,
And Hamath's fate like Arpad's,
And Samaria's like Damascus?[6]
10 My hand hath seized those kingdoms
With images more than Jerusalem's;
11 And shall I not do to Jerusalem
And to her images also,
As I have done to Samaria
And to her idols also?
12 When[7] the Lord hath accomplished all His work on
Mount Zion and in Jerusalem, He will punish the fruit
of the stout heart of the king of Assyria and the glory of
13 his lofty looks. For he hath said,
By the strength of my hand have I done it,
And by my cunning discernment,
Removing the bounds of the nations,
And plundering their treasures.

I have brought down cities to ashes,
To dust those that dwell therein.[8]
14 I thrust my hand in the wealth
Of the nations, as into a nest ;
And all the earth have I gathered
As one gathers eggs that are left :
There was not a wing that fluttered,
None opened the mouth or chirped."

15 Shall an axe boast over the man that wields it,
Or saw treat with insolence him that doth handle it ?
As if ever a rod could swing him that doth lift it,
Or staff of wood could brandish a man !

The Fate of Assyria and Judah

16 So into his fat shall the Lord
Jehovah of Hosts send leanness,
And under his splendour a burning
Shall burn like the burning of fire.
17 That flaming fire is the Holy One,
He that is Israel's Light ;
It shall blaze and devour his thorns
And his briers in a single day.
18 His glorious forest and gardens
Shall vanish, body and soul,
Like a sick man pining away ;[9]
19 And his forest trees that are left
Shall be few, that a child may record them.

20 That day it shall come to pass,
That no more shall the remnant of Jacob
Or those that escape of the household of Israel
Lean upon him[10] that smote them :

They shall loyally lean on Jehovah,
The Holy One of Israel.
21 A remnant shall return,
Even a remnant of Jacob,
Unto the mighty God.
22 For though thy people, O Israel,
Be even as the sand of the sea,
But a remnant of them shall return.
Destruction is decreed,
Breaking in like a flood of judgment.
23 For destruction, fixed and final,
Jehovah of Hosts will accomplish
In the midst of all the earth.

The Consolation of Zion: Assyria will assuredly fall

24 Therefore thus saith the Lord Jehovah,
"Ye My people who dwell in Zion,
Be not afraid of Assyria,
Who smiteth thee with the sword,
And lifteth his staff against thee
As Egypt did of old.
25 For yet a little while,
My fury will be spent,
And Mine anger shall have an end.
26 Over him shall Jehovah brandish
A scourge like that which smote
Upon Midian at Raven's Rock.[11]
And that rod of His over the sea—
He will lift it up once more
As He did against Egypt of old.
27 His burden shall pass from thy shoulder,
His yoke press thy neck no more.
From Rimmon[12] he[13] hath gone up

28 He hath come as far as Ai,
Through Migron he hath passed,
He hath stored his baggage at Michmash,
29 He hath gone across the pass,
He hath bivouacked in Geba.
Ramah is all a-tremble,
Gibeah of Saul is in flight.
30 Ye people of Gallim, shriek;[14]
Listen, O Laishah;
Answer her, Anathoth;
31 Madmenah taketh to flight.
The people of Gebim seek refuge.
32 This day he will halt at Nob.
He shaketh his fist against
The Mount of the daughter of Zion,
The hill of Jerusalem.

33 But see! the Lord Jehovah of Hosts
Is lopping the branches with fearful crash;
And those that were lofty are now laid low.
34 He strikes with His axe the wild thickets away,
And Lebanon's glorious cedars[15] are fallen.

The Bliss of Israel in the Latter Days

The Messianic King and Kingdom

xi.
1 There shall come forth a shoot from the stock of Jesse,
And out of his roots shall a branch sprout forth.
2 Jehovah's own spirit shall rest upon him—
The spirit of wisdom and insight,

The spirit of counsel and might,
Of the knowledge and fear of Jehovah.
3 He[1] will not judge after the sight of his eyes,
Nor decide by the words that are poured in his ears ;
4 But with justice shall he deal with the cause of the helpless,
The case of the poor he will settle with equity.
With the rod of his mouth he will smite the tyrant,[2]
And slay the unjust with the breath of his lips.
5 His loins shall be girt with the girdle of justice,
His waist shall be bound with the circlet of faithfulness.

6 The wolf shall lodge with the lamb,
And the leopard lie down with the kid ;
And the calf and the lion together shall graze,
And a little child shall lead them.
7 The cow and the bear shall be friends,[3]
And their young ones shall lie down together,
The lion shall eat straw like the ox.
8 The suckling shall play o'er the hole of the asp,
And the weanëd child trot in the lair[4] of the viper.
9 None shall do hurt or havoc
On all My holy mountain :
For then shall the earth be filled
With the knowledge of Jehovah,
As the waters cover the sea.

The Triumphant Return

10 That day it shall come to pass,
That the Root of Jesse who standeth
As ensign to the peoples—

To him shall the nations resort,
And his resting-place shall be glorious.
11 That day it shall come to pass
That the Lord shall again lift His hand
To recover the rest of His folk
That are left in Assyria and Egypt,
In Pathros, in Cush, and in Elam,
In Shinar and Hamath and lands by the sea.[5]
12 He will raise for the nations a signal,
And gather the outcasts of Israel,
And Judah's dispersed[6] shall assemble
From all the four corners of earth.

13 All envy of Ephraim shall vanish,
Cut off shall be all that vex Judah.
No longer shall Ephraim be jealous of Judah,
Nor Judah be hostile to Ephraim.
14 They shall swoop down the slope of the Philistines westward,
And plunder together the sons of the East;
They shall lay a stern hand upon Edom and Moab,
And bring to subjection the children of Ammon.
15 Jehovah will also dry up
The tongue of the sea[7] of Egypt;
With the fiery glow of His breath
He will swing His hand over the River,[8]
And smite it to seven streams
Such that men may go over in sandals.
16 And such of His folk as are left
Shall return from Assyria on a highway[9]
Like that on which Israel trod
On the day he came up out of Egypt.

The Song of Thanksgiving

xii.

1 In that day thou shalt say,
"I give Thee thanks, Jehovah;
For though Thou wast angry with me,
Thine anger is turned away
And Thou hast comforted me.
2 See! God is my salvation,
I trust Him unafraid.
For my strength and my song is Jehovah,
And He is become my salvation."

3 With joy shall ye draw water
From the fountains of salvation.
4 And in that day shall ye say,
"Give thanks to Jehovah and call on His name.
Make known to the nations what things He hath done,
Record that His name is exalted on high.
5 To Jehovah make music, for He hath wrought proudly;
Let this be made known through the length of the world.
Lift up your voices, ye dwellers in Zion;
For great in your midst is the Holy One of Israel."

PROPHECIES CONCERNING FOREIGN NATIONS (xiii.-xxiii.)

Prophecy Concerning Babylon

The Doom of Babylon

xiii.

1 Oracle on Babylon[1]: a vision of Isaiah the son of Amoz.

2 On a bare height raise the signal,
And cry aloud to them.
Wave ye the hand that they enter
The gates of those lordly men.[2]
3 I[3] have Myself commissioned
My consecrated servants
To execute Mine anger.
Yea, I have summoned My warriors,
My proudly exultant ones.
4 Hark! on the hills a tumult
As of a mighty multitude.
Hark! 'tis the roar of kingdoms,
Of nations gathering together.
Jehovah of Hosts is mustering
His army for the battle.

5 They come from a distant land,
From the uttermost end of heaven—
Jehovah, with His weapons of wrath,
To ruin all the earth.
6 Wail! for the day of Jehovah is nigh,
Like destruction from God Almighty it cometh.

All hands shall therefore hang helpless,
Each mortal heart will melt,
And men will be confounded.
Taken with throes and pangs,
They shall writhe like a woman in travail.
They shall look on each other astonished,
With faces all aflame.

Behold! Jehovah cometh,
With wrath and hot anger cruel,
To make earth a desolation
And destroy the sinners upon it.
The heavens and their constellations
Shall not flash any light;
The sun shall be dark when it riseth,
No light of moon shall shine.
I will punish the world for its evil,
The godless for their guilt;
I will still the conceit of the arrogant,
The tyrant's pride lay low.
And men shall be rarer than gold,[4]
Yea, mortals than gold of Ophir.

The heavens shall therefore tremble,
And the earth quake out of her place,
At the wrath of Jehovah of Hosts
In the day of the heat of His anger.
And then, like a hunted gazelle,
Or like sheep that have no one to fold them,
Shall each set his face to his people,
And each to his own land flee.
Whoso is found shall be stabbed,
By the sword shall he fall who is caught.

16 Their babes shall be dashed in pieces
Before their very eyes ;
Their houses shall be plundered,
And ravished their wives shall be.

17 Behold ! I already am stirring
The people of Media against them :
No thought have they of silver,
No pleasure take they in gold.
18 (They grasp their) bows (and spears,
Fearful are they and cruel ;
They shall smite) the young men (all,
And the maids) shall be dashed in pieces.[5]
To the fruit of the womb they are ruthless,
And children they eye without pity.
19 Thus Babylon, fairest of kingdoms,
The glory and pride of Chaldea,
Shall perish with doom like the doom
To which God hurled Gomorrah and Sodom.

20 For ever shall she be desolate,
Tenantless age after age.
No Arab shall pitch his tent there,
No shepherd shall fold his flock there ;
21 But there shall wild cats lie,
And their homes shall be crowded with jackals.
And there shall ostriches dwell,
And there shall satyrs dance.
22 Hyenas shall howl in her castles,
And wolves in her halls of delight.
Her time is wellnigh come,
Her day lasteth not much longer.

Song of Triumph over the Fall of Babylon's King

xiv.

1 For Jehovah[1] will take pity on Jacob, He will elect Israel once more and settle them on their own land: resident aliens will join them and attach themselves to the house-
2 hold of Jacob. (Alien) peoples will take them and bring them to their place; and the household of Israel shall employ them in Jehovah's land as men-servants and maid-servants, thus reducing their erstwhile captors to captivity, and lording it over those who had been their taskmasters.

3 Then, in the day that Jehovah giveth you rest from your toil and turmoil and from the hard service that was
4 laid upon you, you shall take up this taunt-song over the King of Babylon, and say:

How still the oppressor is grown!
How still is the insolent raging!
5 Jehovah hath broken the staff
Of the godless, the sceptre of tyrants,
6 That smote the peoples in fury
With unremitting stroke,
That trod down the nations in anger
With unrelenting tread.
7 All earth is at rest, is quiet,
They break into happy cries.
8 Yea, the fir-trees rejoice at thy fate,
And the cedars of Lebanon, saying,
"Since thou hast been laid low,
No woodsman is come to destroy us."

9 Sheol beneath is a-quiver,
Awaiting thine arrival;
She rouseth the shades to greet thee—
All that were chieftains on earth.
All the kings of the nations
She biddeth arise from their thrones.

All of them lift up their voices,
And thus they say unto thee:
"So thou, too, art feeble as we;
Thou art become like us."
Thy pomp hath been brought down to Sheol—
The strumming of thy lutes:
Beneath thee the maggots are spread,
Thy coverlet is worms.

How art thou fallen from heaven,
Thou radiant son of the morning!
How art thou struck to the ground,
Lying stiff, a corpse upon corpses.[2]
And thou, thou didst say in thine heart,
"Into heaven I will ascend;
I will set my throne on high
Above the stars of God,
And sit on the sacred Mountain[3]
In the uttermost parts of the north.
I will climb above the cloud-peaks,
And rival the Most High."
But down thou art brought to Sheol,
To the very depths of the pit.

They that see thee shall gaze and gaze,
They shall ask with eyes intent,
"Is this the man that startled the earth
And sent tremors through her kingdoms;
That made the world like a desert,
And overthrew her cities;
That left not his prisoners free,
To return each man to his home?"
Now in their honoured tombs
All the kings of the nations are lying;

19 But thou art cast forth, tombless,
Like a hateful untimely birth,
Clothed upon[4] with the slain,
Whose bodies the sword hath pierced,
That go down to the floor of the pit,
Like a carcase trodden under foot.
20 Thou shalt not be joined unto them
In the place where they lie buried ;
Because thou hast ruined thy land,
Thy people thou hast slaughtered.
May it never be named again—
The race of this evil-doer.
21 Get ready the knife for his sons,
To atone for the guilt of their father ;
Lest they rise and possess the earth,
And fill the face of the world.[5]

22 I will rise up against them, saith Jehovah of Hosts, and
cut off from Babylon record and remnant, kith and kin,
23 saith Jehovah. And I will make it a possession of the
bittern, and pools of water ; and I will sweep it with the
besom of destruction, saith Jehovah of Hosts.

Jehovah's Invincible World-Plan

24 Jehovah of Hosts hath sworn this oath :
My plan shall most surely be done,
And the thing that I purposed shall stand.
25 On the land that is Mine I will shatter Assyria,
And trample him down on My mountains.
His yoke shall oppress them no more,
And his burden shall pass from their shoulders.[6]
26 This is the purpose formed
To humble all the earth ;
And this is the Hand outstretched
Against the nations all

27 For who can bring to nought
What Jehovah of Hosts hath purposed?
And when His is the Hand that is outstretched,
Who can turn it back?

Warning to Philistia

28 In the year that King Ahaz died, came this oracle:
29 Rejoice not, ye Philistines all,
That the rod that hath scourged you is broken;
For an asp from the root of the serpent shall issue,
Its fruit shall be a fiery flying serpent.[7]

30 For the poor[8] shall feed on My meadows,[9]
The needy shall lie down secure;
But thy seed I will kill with famine,
Thy remnant I will slay.

31 Wail, ye gates;[10] and shriek, ye cities:
Melt with fear, ye Philistines all.
For out of the north cometh smoke (of war),
In the ranks of the foe shall no straggler be found.

32 What answer shall (Judah) make
To the envoys of that nation?[11]
That "Jehovah Himself is the founder of Zion,
And there do His suffering people find refuge."[12]

Lament over Moab

xv. 1 Oracle on Moab[1]

Alas! in a night hath Ar-Moab
Been wasted and ruined.
Alas! in a night hath Kir-Moab
Been wasted and ruined.

2 Gone up is the daughter[2] of Dibon
To weep on the heights ;[3]
On the summits of Nebo and Medeba
Moab doth wail.
On every head there is baldness,
And beards are all shorn.
3 On her streets they have girt them with sackcloth,
On roofs is lament ;
On her squares, one and all they are wailing
With torrents of tears.
4 Heshbon and Elealeh cry out,
And their cry reaches Jahaz ;
Whereat Moab's loins fall a-quiver,
The soul of her quivers.
5 My heart crieth out for Moab,
They flee towards Zoar ;[4]
They climb the ascent unto Luhith,
And weep as they go ;
They raise on the way to Horonaim
A cry of destruction.
6 For ruin hath clean overtaken
The waters of Nimrim ;
The herbage is gone, the grass withered,
And verdure is none.

7 So they bring o'er the Brook of the Willows[5]
Their riches and stores ;
8 For the cry (of despair) hath gone round
All the borders of Moab ;
The wail thereof reacheth Eglâim,
It reacheth Beer-elim.
9 For the waters of Dimon are bloody.
Yet more will I bring upon Dimon—

A lion on those that escape
And are left out of Moab.

xvi.

2 And then at the fords of the Arnon
The daughters of Moab
Shall flutter like birds, and shall fly
As when nestlings are scattered.
1 Tribute of lambs they despatched
To the lord of the land,[1]
From Sela,[2] by way of the wilderness,
Unto Mount Zion.
3 "Grant us the aid of your counsel,[3]
And mediate (for us);
Shelter us as in the noon-tide
With shade deep as night.
Bring into shelter the outcasts,
Betray not the fugitives;
4 Suffer the outcasts of Moab
To dwell in thy land.
Be thou a shelter to them
From the face of the spoiler."

When the ruthless are brought to an end,
And the spoiler hath ceased;
When the heel of the tyrant hath vanished
Clean out of the land;
5 Then the throne[4] shall be stablished by kindness,
And on it shall sit
In the tent of King David in faithfulness
One who will judge
With a spirit intent on the right
And on promptness of justice.

6 We have heard of the pride of Moab,
The utterly proud—
Of her haughty and insolent pride,
And her prating all baseless.
7 So Moab for Moab is wailing,
She wails altogether ;
Yea, utterly stricken they moan
For the cakes[5] of Kir-heres.
8 The vine-tracts of Heshbon are withered,
The vineyards of Sibmah,
Whose choice red wine hath laid low
Many a lord of the nations.
Her clusters[6] did stretch unto Jazer,
They strayed to the desert.
Her tendrils were spread far abroad,
They passed over the sea.

9 So I share in the weeping of Jazer
For the vineyards of Sibmah ;
I drench thee with my tears,
O Heshbon and Elealeh :
For over thy grapes and thy vintage
The war-cry is fallen.
10 From the land of gardens is vanished
All gladness and joy ;
There resoundeth no cry in the vineyards,
No shout any more ;
No wine in the presses is trodden,
The shouting is stilled.
11 So my soul like a harp maketh moaning for Moab,
And my heart for Kir-heres.
12 When Moab appears on the heights[7]
And doth make herself weary,[8]

Her prayers at the shrine that she enters
Shall prove unavailing.

13 This is a former utterance of Jehovah's concern-
14 ing Moab. But now His message is this: "In three years, no more and no less,[9] the glory of Moab, despite all her mighty throng, shall be reduced to contempt, and those that survive shall be very few and feeble."

Prophecy Concerning Damascus and Northern Israel

The Destruction of Damascus

xvii.

1 Oracle on Damascus

See! soon shall Damascus no more be a city,
But only a ruin, forsaken for ever.
2 To the grazing of flocks shall her cities be given,
And there shall they lie, with not one to affright them.
3 The fortress shall vanish from Ephraim,
And the dynasty from Damascus.
The remnant of Aram shall perish,[1]
Their fate shall be Israel's fate,
Saith Jehovah of Hosts.

The Doom of Israel

4 That day it shall come to pass
That the glory of Jacob shall pale,
And the fat of his flesh shall be wasted;
5 Or like gleanings it shall be,
When a reaper doth gather the corn,
And his arm reapeth the ears—

The ears of corn that are gleaned
In the valley of Repháim ;
6 Or the gleanings that are left
When an olive-tree hath been beaten—
A berry or two on the uppermost branch,
Four or five on the boughs of a fruit tree :
Thus saith Jehovah, the God of Israel.
7 In that day men shall look to their Maker,
And turn their eyes unto Israel's Holy One ;
8 Not to the work of their hands shall they look,
Nor to things that their fingers have made shall they turn.[2]
9 That day shall thy cities deserted be
Like the derelict cities of Hivite and Amorite.[3]
10 Because thou forgattest the God who had helped thee,
And didst not remember the Rock of thy Refuge ;
Though thou plantest Adonis' gardens,
And stock'st them with alien[4] slips ;
11 Though thou fence them the day they are set,
And next morn bring thy seedlings to blossom :
Thy harvest shall vanish away
In the day of thy sickness and desperate pain.

The Speedy Doom of the Assyrians

Their Sudden Destruction

12 Ha!
The uproar of peoples many!
They roar like the roar of the sea :
The thunder of mighty nations,
They thunder as Ocean thunders.
13 But[5] Jehovah shall rebuke them,
And far they shall flee, pursued

Like chaff on the hills before wind,
Or like dust in the face of the hurricane.
14 At even-tide, lo! terror:
Ere morning they are gone.
Such is the fate of those that despoil us,
The lot of those that plunder us.

Isaiah's Answer to the Ethiopian Ambassadors

xviii.
1 Ah, land of the buzzing of wings[1]
Beyond the rivers of Cush,[2]
2 That despatcheth ambassadors over the sea[3]
In vessels of reed on the face of the waters.
"Depart,[4] ye messengers fleet,
To your tall and bronze-skinned people,
Whose land is divided by rivers—
Your nation strong and victorious,[5]
Dreaded both near and far.
3 All ye that inhabit the world,[6]
And dwell upon the earth:
When a signal is raised, beware,
And hark, when the trumpet is blown.

4 For thus saith Jehovah to me,
'From My place I watch untroubled,
Still as shimmering heat in sunshine,
Or dew-clouds in time of harvest.'
5 For before the harvest, when blossom is over,
And the berry becometh a ripening grape,
He will lop off the branches with pruning-hooks,
He will sever the tendrils and cast them away.
6 They shall all be left to the beasts of the land,
To the ravenous birds that haunt the mountains;

All summer the ravenous birds shall devour them,
All winter the beasts of the land shall consume them."

7 At that time shall a gift of homage be brought to Jehovah of Hosts from that tall and bronze-skinned people, whose land is divided by rivers—that nation strong and victorious, dreaded near and far—to Mount Zion, the place of the name of Jehovah of Hosts.

The Destiny of Egypt

The Disasters of Egypt

Oracle on Egypt

xix. 1 Behold! on swift cloud riding
Jehovah is coming to Egypt:
The idols of Egypt shall quake at His presence,
The heart of Egypt shall melt within her.

2 I will spur on Egypt to fight against Egypt,
Brother with brother, and neighbour with neighbour,
City with city, and kingdom with kingdom.

3 Then will Egypt be drained of the spirit within her,
And I will confound her counsels:
To idols and muttering wraiths they shall seek,
To ghosts and familiar spirits.

4 And I will deliver Egypt
Into a stern lord's hands;
A king that is fierce shall rule over her,
Saith the Lord Jehovah of Hosts.

5 And the sea[1] shall be drained of its water,
The river be parched and dry;
6 Its branches shall dwindle and stink,
And the arms of the Nile shall be parched.

Reeds and rushes shall wither,
7 The sedge[2] on its brink shall shrivel;
And all that is sown by the Nile
Shall be withered and whirled into nothing.

8 The fishers shall mourn and lament,
That cast their hook in the Nile;
And all that spread their nets
On the face of the waters shall languish.

9 The workers in flax shall be shamëd,
The combers and weavers of white stuff;
10 The weavers of cloth[3] shall be crushed,
And the workers for hire shall be sorrowful.

11 Sheer fools are the princes of Zoan;[4]
The wisest of Pharaoh's counsellors
Prove but a witless council.
How then can ye[5] say unto Pharaoh,
"A son of the wise am I,
A son of ancient kings"?

12 Where are thy wise men, then?
Let them, pray, declare unto thee,
And make known what Jehovah of Hosts
Hath purposed to do unto Egypt.

13 Befooled are the princes of Zoan,
Deceived are the princes of Memphis;
The chieftains of her tribes
Have led Egypt all astray.

14 Jehovah hath mingled within them
The spirit of clouded judgment;
And so they led Egypt astray
In all her enterprise,
As a drunkard doth stray in his vomit.

15 Thus head, tail, palm-branch and rush,[6]
Shall nothing accomplish for Egypt.

The Conversion of Egypt

16 In that day shall Egypt fear and tremble like
a woman, at the Hand which Jehovah of Hosts
17 will swing over her. The land of Judah shall be a
terror to her; the very mention of the name shall
fill her with dread at the thought of the purpose
which Jehovah of Hosts hath formed against her.
18 In that day there shall be in the land of Egypt
five cities speaking the language of Canaan,[7] and
swearing allegiance to Jehovah of Hosts; and one
of them shall be called the City of the Sun.[8]
19 In that day there shall be an altar to Jehovah in
the heart of the land of Egypt, and a pillar[9] to
20 Jehovah at the border. It shall be a sign and a
witness to Jehovah of Hosts in the land of Egypt:
for when, under oppression, they cry to Jehovah to
send a deliverer, He will intervene and rescue
21 them. And Jehovah will reveal Himself to the
Egyptians, and the Egyptians shall acknowledge
Jehovah on that day: they shall worship Him with
sacrifice and offering, they shall make vows to
Jehovah and discharge them. Jehovah will smite
22 Egypt—smite and heal her: when they turn to
Jehovah, He will heal them in answer to their
entreaty.
23 In that day there shall be a highway between
Egypt and Assyria; Assyrians will come to Egypt,
and Egyptians to Assyria: Egyptians and Assyrians
shall worship (Jehovah) in common.

24 In that day Israel will join Egypt and Assyria in
a triple alliance, and so bring blessing to the world
25 around, which Jehovah of Hosts hath in these words
blessed: "Blessed be Egypt My people, and
Assyria the work of My hands, and Israel My
inheritance."

Warning against the Folly of an Alliance with Egypt

XX.

2 At[1] that time[2] Isaiah the son of Amoz received a
message from Jehovah, bidding him go and take
the sackcloth from his loins and the sandals from
his feet; and this he did, going about without
1 mantle or shoe. Then in the year[3] that the Tartan,[4]
who had been despatched by Sargon King of Assyria,
3 came to Ashdod and took it by storm, Jehovah said,
"Just as My servant Isaiah has gone for three years
without mantle or shoe for a sign and a symbol to
4 Egypt and Ethiopia, so shall the captives of Egypt
and the exiles of Ethiopia, young and old, be led
away by the King of Assyria—without mantle or
5 shoe, and with buttocks exposed.[5] Then those
who had looked with hope to Ethiopia and made
their boast of Egypt, shall be put to shame and dis-
6 may. And in that day the people who live in the
coast-land[6] shall say, 'If this be the fate of those to
whom we had fled in expectation of help and
deliverance from the King of Assyria, how can *we*
escape?'"

The Fall of Babylon

The Fall of Babylon: Its Consequences for Judah

xxi.

1 Oracle[1] on the Wilderness[2]

Like the roar of the whirlwind
That sweeps through the southland,
It[3] comes from the desert,[4]
That land of dread.

2 A vision full stern
Hath been told unto me:
The robber still robbeth,
The spoiler still spoileth.
"Go up, O Elam;
O Media, lay siege:
All the sighs of the crushed
Have I[5] brought to an end."

3 For this cause my loins
Are filled with anguish;
With pangs am I seized
Like a woman in travail.
I writhe with the message,
The vision confounds me.

4 My mind goes a-wandering,
Horror appals me;
The twilight I love
Hath been turned into trembling.

5 The tables are ready,
The carpets are spread,
They are eating and drinking.
Arise, ye princes,
Spread oil on the shields.

6 For on this wise the Lord
Hath spoken to me :
"Go, station a watchman[6]
To tell what he sees.
7 If he seeth a troop,
Horsemen in pairs,
A train of asses,
A train of camels,
Then let him give heed
With most diligent heed."

8 And the watchman[7] cried,
"On the watch-tower, O Lord,
Do I stand all the day ;
At my post am I stationed
The live-long night.
9 Lo ! a troop I see coming,
Of horsemen in pairs."
And he uttered these words,
"Fallen, fallen is Babylon :
Down to the ground
Fall her images shattered."

10 Ye my folk that were threshed
Like the corn on the floor,
I have told you my message
From Israel's God,
From Jehovah of Hosts.

The Fall of Babylon : Its Consequences for the Trading Tribes of the Desert

11 Oracle on Edom

One calleth to me out of Seir,

"Watchman, how late in the night?
"Watchman, how late in the night?"
12 The watchman made answer,
"The morning approacheth,
But still it is night.[8]
If ye would enquire,
Come hither again."

13 Oracle "in the steppe"[9]

In the bush, in the steppe, ye must lodge for the night,
Ye caravans of Dedan.[10]
14 Ye dwellers in Tema's[11] land,
Bring water to meet the thirsty,
And offer the fugitives bread.
15 For before the sword they are fled,
Before the whetted sword,
Before the bow that is bent,
Before the press of battle.
16 For thus hath the Lord said unto me, "Within a year, no more and no less,[12] shall all the glory of
17 Kedar[13] be at an end; and few shall remain of the mighty archers of the Kedarenes. Jehovah the God of Israel hath decreed it."

Judah's Unpardonable Sin

xxii.
1 Oracle on the Valley of Vision[1]

What mean ye that ye are gone up,
One and all, to the house-tops,
2 O Town filled with uproar and tumult,
O City exultant?

Thy slain are not slain with the sword,
Neither fallen in battle.
3 Thy chieftains are all fled together
That wielded the bow,
And thy strong men are all taken prisoners,
Though far they had fled.[2]
4 "Turn away from me," therefore I say,
"Bitter tears would I shed.
Urge not upon me your comfort,
My people are ruined."

5 For a day of confusion and trampling and tumult,
Doth come from the Lord, Jehovah of Hosts.
They tear down the wall in the Valley of Hinnom,[3]
The war-cry ascends to the mountains.
6 Elam seized the quiver,
And Aram[4] came riding on horses.
Kir uncovered the shield,
7 Thy choicest of valleys was crowded
With chariots and horsemen,
Arrayed for assault on the gate.
8 Then[5] ye looked to the arms in the House of the Forest,[6]
9*a* Ye had eyes for the gaps in the Fortress of David;[7]
11*b* But ye looked not to Him that was doing all this,
Ye had no eyes for Him who had planned it of old.
12 So the Lord, Jehovah of Hosts, hath called you
To weeping and mourning, to baldness and sackcloth;
13 But see! there is nothing but mirth and rejoicing,
Slaying of oxen and killing of sheep,
Eating of meat and drinking of wine—

Eating and drinking, "because" (as ye say)
"We may haply be dead men to-morrow."
14 Jehovah of Hosts hath declared in mine ear,
"This sin shall assuredly never be purged
Till ye die"—saith the Lord, Jehovah of Hosts.

Personal Threats and Promises

The Doom of Shebna

15 Against Shebna, the Governor of the Palace.[8]
Thus saith the Lord Jehovah,
Go, get thee to yonder prefect (and say),
16 "What right hast thou here, and what kin hast thou here,
That thou hewest thee here a sepulchre—
That here on the height thou dost hew thee a sepulchre,
Carving a home for thyself on the rock?
17 Behold, Jehovah will firmly enwrap thee,
And wind thee and wind thee around and around:
18 He will hurl thee and hurl thee afar like a ball,
Mighty man that thou art, to a spacious land.[9]
Thither thy glorious chariots shall follow,
And there shalt thou die,
Thou disgrace of the house of thy lord.

The Exaltation of Eliakim

19 I will thrust thee from thine office,
And tear thee down from thy post.
20 That day will I summon My servant,
Eliakim, son of Hilkiah.

21 I will put thy mantle upon him,
And bind thy sash about him,
And give thine authority into his hand.
And a father shall he be
To the folk of Jerusalem and the household of Judah.
22 I will lay upon his shoulder
The key of the house of David,
So that none may shut when he opens,
Nor open when he shuts.
23 I will fasten him securely,
Like a nail in a place that is firm.
Through him shall his father's house
Be lifted to seats of honour."

The Downfall of Eliakim's Family

24 His family will hang upon him[10] with all their weight—off-spring and off-scourings, all the meaner sort of vessels, be they bowls or be they pitchers.
25 In that day, saith Jehovah of Hosts, shall the nail so firmly fastened be removed with a wrench, and down shall come in ruin all that had hung upon it: for Jehovah of Hosts hath spoken it.

The Fate of Phœnicia

The Elegy

xxiii.
1 Oracle on Tyre.

Wail, ye ships of Tarshish :
Your haven is ruined.
On your way from the island of Cyprus[1]
The tale[2] hath been told you.

2 The folk of the coast-land are perished,
The merchants of Sidon,
Who traversed the sea, and whose envoys
Did sail many waters,
3 Whose harvest was wheat from the Nile,[3]
And whose revenue trade with the nations.
4 O Sidon, thou Mother of Cities,
Thou Stronghold of Ocean,
In shame take up this lament:
"The youths that with anguish I bore and brought up
And the maidens I reared, are no more."
5 When tidings are come unto Egypt—
The tidings of Tyre—
In sore pain shall they be.[4]

6 Pass over to Tarshish, and wail,
Ye that dwell on the coast-land.
7 Is this your jubilant city,
Which dates from of old,
Whose feet in the olden time bore her
To settle afar?[5]
8 Who then hath purposed this doom
Against Tyre, the crowned Queen,
Whose merchants and traders were princes,
Most honoured of earth?
9 'Tis Jehovah of Hosts that hath planned it,
To desecrate pride,
To bring to contempt all splendour,
All pomp of the earth.

10 Lament, ye ships of Tarshish,
Your haven is gone.[6]

11 He hath stretched out His hand o'er the sea,
He hath shaken the kingdoms.
Jehovah hath charged touching Canaan
To ruin her fortresses.
12 Exult no more, thou art ruined,
O daughter of Sidon.
Arise, and pass over to Cyprus[7]—
There, too, thou shalt rest not.
14 Howl,[8] ye ships of Tarshish,
Your haven is ruined.

The Revival of Tyre

15 In that day Tyre shall pass into oblivion for seventy years, covering the period of one dynasty. At the end of seventy years, Tyre shall fare like the harlot in the song:

16 With lyre in hand, walk up and down the city,
Harlot, forgot by all:
Play skilfully, and sing them many a ditty,
That they may thee recall.

17 But at the end of seventy years Jehovah shall visit Tyre (with favour). She will resume her meretricious practices,[9] selling herself to all the kingdoms of the
18 world on the face of the earth. But her gains from this traffic shall be dedicated to Jehovah: they shall not be stored or hoarded, but they are to belong to those who dwell in Jehovah's presence;[10] and these are to be furnished therefrom with abundance of food and stately apparel.

THE GREAT WORLD-JUDGMENT[1] (xxiv.-xxvii.)

The Judgment: The Rebels Punished

xxiv.

1 Hark! soon will Jehovah empty
And desolate the earth.
Her semblance He will distort,
Her inhabitants He will scatter.
2 Then the priest shall fare as the plain man,
The master shall fare as the servant,
The mistress as the maid.
The seller shall fare as the buyer,
The borrower shall fare as the lender,
The creditor as the debtor.
3 The earth shall be utterly emptied,
The world shall be utterly spoiled,
For Jehovah hath so decreed.

4 The earth doth mourn and wither,
The world doth languish and wither,
High heaven, like earth, doth languish.
5 The earth is all polluted
Beneath the people that tread it;
For law they have transgressed,
And statute overstepped,
They have broken the eternal covenant.
6 So a curse hath devoured the earth,
It doth light on her guilty people;
The people of earth are scorched,
And few are the men that are left.
7*a* The new wine mourneth, the wine doth languish,

11*b* And over the land is an outcry for wine
7*b* All merry hearts are sighing,
8*b* The tumult of gladness is silent.
8*a* Hushed is the mirth of the timbrel,
8*c* The mirth of the lute is hushed.
9 No more is there drinking of wine with singing,
Strong drink is bitter to those that drink it.
10 The City of Chaos[2] is shattered,
11*a* The houses are bolted and barred ;
11*c* All merriment is over,
11*d* And gladness is vanished from earth.
12 Desolation is left in the city,
The gates are battered to ruins.

13 Few in the midst of the earth
Shall be those that are left of the nations—
Few as the olives when beaten,
Or grapes when the vintage is past.
14 Yonder they lift their voices
In ringing shouts of joy ;
To the glorious Jehovah
They cry from over the sea.
15 "Now then ye folk of the east,[3]
Give glory to Jehovah,
And ye in the isles of the sea,
To the name of Israel's God."
16 From the uttermost parts of the earth
There float to us songs of praise :
"Now glory hath dawned for the righteous."

"Ah misery, misery me," said I,
"For the robbers are robbing and robbing still."
17 Trap, terror, and pit[4] are before you,
All ye that dwell on the earth.

18 He that flies from the terror shall fall down the pit,
He that creeps from the pit shall be caught in the trap.
For the windows of heaven are opened,
And earth's foundations tremble.
19 The earth is breaking asunder,
The earth is splitting asunder,
The earth is shaking asunder.
20 The earth like a drunkard is reeling,
She sways to and fro like a hammock:
So heavy a guilt lies upon her—
She falleth, to rise no more.

21 That day Jehovah shall punish
The host of high heaven[5] in the height,
And the kings of the earth on the earth.
22 And swept shall they be to a dungeon, like prisoners,
And pent in the prison long time they shall lie,
Till the day of their punishment dawns.
23 Then the moon shall veil her face,
And the sun shall hide in shame;
For Jehovah of Hosts, enthroned
In Jerusalem on Mount Zion,
Shall manifest His glory
In the presence of His elders.

The Banquet of the Nations on Mount Zion

XXV.

6 On this mountain[1] Jehovah of Hosts
Shall prepare for all the nations
A feast of pieces fat,
A feast of wine on the lees—

Fat pieces full of marrow,
And wine on the lees well strained.
7 He shall rend on this mountain the veil[2]
That enwrappeth the face of all peoples,
And veileth the face of all nations.
8 He will swallow up death for ever.
And then will the Lord Jehovah
Wipe tears from every face,
And remove from off the earth
The reproach that hath clung to His people.
Jehovah Himself hath decreed it.

Israel's Security in the Great World-Judgment

xxvi.
20 O people of mine, come, enter thy chambers,
And shut thy doors behind thee ;
And hide thee but for a moment,
Till the wrath be overpast.
21 For Jehovah, behold! cometh forth from His place,
To punish the dwellers on earth for their guilt;
And the earth shall disclose her blood,
xxvii. She shall cover her slain no more.
1 When that day cometh, Jehovah shall punish,
With His fierce and great and mighty sword,
Leviathan the fleeing serpent,
And Leviathan the coilëd serpent,
And the great sea-monster[1] He will slay.
12 That day will Jehovah beat out the grain
From the river Euphrates to the torrent of Egypt,
And *ye* shall be gleaned, one by one, sons of Israel.

13 That day, at the blast of a mighty trumpet,
The men that were lost in the land of Assyria,
And those that were outcast in Egypt's land,
Shall come and bow down to Jehovah in worship
On the holy Mount in Jerusalem.

Song of Thanksgiving over the Destruction of Some Proud City

XXV.

1 Jehovah, Thou art my God ;
I exalt Thee, I praise Thy name :
For a marvellous thing Thou hast done,
Long purposed, now come to fulfilment.[1]
2 Thou hast made of a city a heap,
Of a fortified city a ruin ;
The palace of pride[2] is a city no more,
It shall not be rebuilt for ever.
3 For this shall fierce nations own Thy glory,
The city of tyrants shall fear Thee.
4 For unto the weak Thou hast proved Thee a stronghold,
A stronghold wast Thou to the poor in his straits—
A refuge from storm and a shadow from heat.[3]
5 Thou subduest the voice of the proud,[4]
And thou humblest the song of the tyrant.

Song over the Anticipated Destruction of Moab

9 That day it shall be said :
Behold ! this is our God,
For whom we have waited—to save us.

This is Jehovah for whom we have waited,
O let us rejoice and be glad—He hath saved us.
10 For here upon this mountain
The hand of Jehovah shall rest;
And Moab shall be trampled
In the place whereon he standeth,
As straw in a dung-pit is trampled.
11 Should he spread forth his hands therein,
As a swimmer spreads forth to swim,
His soaring pride shall be humbled,
Despite all the craft of his hands.[5]

Song of Gratitude and Hope

Jerusalem Secure: The Proud City Destroyed

xxvi.

1 In that day shall this song be sung in the land of Judah:
A strong City[1] is ours,
With bulwarks and walls
That He[2] sets for our safety.
2 Open the gates,
That the righteous may enter
Who keepeth the faith.[3]
3 The mind that is steady
Thou keepest in weal,
For it trusteth in Thee.
4 Trust in Jehovah
For evermore;
For Jah Jehovah
Is Rock of Ages.
5 For down He hath cast
The dwellers on high,

The towering city,
Abasing it even to the ground,
And laying it low in the dust.
6 The foot shall trample it—
The feet of the poor,
And the steps of the needy.

It is Well with the Righteous, Ill with the Persistently Wicked

7 The path of the upright is even,
Thou smoothest the way of the righteous.
8 We have looked for Thee, O Jehovah,
To come by Thy pathway of judgment;
We have yearned for a sign of Thy presence,
Which men may remember for ever.
9 I have yearned for Thee in the night,
Yea, with passionate spirit have sought Thee.
When Thy judgments come over the world,
Those that dwell on the earth learn righteousness.
10 No[4] grace shall be shown to the wicked,
Who righteousness will not learn,
But even in the land of truth[5]
Persist in their evil ways,
And are altogether blind
To the majesty of Jehovah.

The Utter Destruction of the Enemy

11 Jehovah, Thy hand is uplifted,
But they are blind thereto;
May they see it, and be ashamed.

Let the fire, reserved for Thy foes,
And Thy zeal for Thy people consume them.
12 O Jehovah, establish our welfare ;
For all that we have achieved
Hath been wrought for us by Thee.
13 O Jehovah who art our God,
Lords other than Thyself
Have held us in their sway,
But *Thy* name alone will we praise.
14 The dead[6] shall not live again,
The shades shall not arise ;
Thou hast visited them with destruction,
And blotted their memory clean.

A Yet More Glorious Day

15 Thou hast, O Jehovah, increased the nation,
Enlarged all the bounds of the land,
And shown Thyself most glorious.
16 In our straits, O Jehovah, we sought Thee ;
We cried, because we were crushed,[7]
Thy chastisement was upon us.
17 As a woman that is with child,
When she draweth nigh her time,
Doth cry aloud in her pangs ;
So were we, Lord, because of Thy presence.
18 For we, too, writhed in pangs,
But we brought forth nothing but wind.
We achieved for the land no deliverance ;
The denizens of the world
Fell not (in battle)[8] before us.

19 Thy dead[9] shall arise unto life,
They that dwell in the dust shall awake,
And utter cries of joy ;
For a dew (from the regions) of light is Thy dew,
And the earth (refreshed thereby)
Shall quicken the shades into life.[10]

Song of the Vineyard

xxvii.

2 In that day it shall be said :
Vineyard[1] delightsome,
Sing ye of it.

3 I am its guardian—Jehovah—
I water it moment by moment ;
That no leaf of it shall fail,
By day and by night I guard it.

4 I cherish no anger against it.
But had I the briers and thorns,[2]
I would trample them down in the fray,
I would burn them up altogether.

5 Else, then, let them seek My protection,
And let them make peace with Me ;
Yea, peace let them make with Me.

6 That day shall Jacob take root,
Israel shall blossom and bud,
And with fruit fill the face of the world.

Jehovah's Mercy to Israel

7 Hath (Israel) been smitten so sorely
As those that smote *her* have been smitten ?
Or hath she been slain without remnant,
As those that slew *her* have been slain ?

8 By dismissal and exile alone
Doth (Jehovah) contend with *her :*
He hath swept her away by His blast
That blows fierce in the day of sirocco.[3]
9 On this condition therefore
Shall Israel's guilt be forgiven—
When she putteth away her sin
The issue thereof shall be this—
That all the stones of her altars
She shall grind, like chalk, to powder ;
That sacred poles and sun-pillars[4]
She never shall raise again.
10 For the fortified city is desolate,
A homestead forsaken, forlorn,
Like a pasture : there browseth the calf—
There he lieth, consuming the branches ;
11 And there, when the dry boughs are broken,
Come women who use them for fuel.
For the people would not reflect ;
And so from their Maker they win no pity,
No favour from their Creator.

WARNINGS AND PROMISES TO JERUSALEM
(xxviii.-xxxiii.)

Woe to Samaria

xxviii.

1 Woe to the coronet[1] proud of the drunkards of Ephraim!
Woe to the fading flower of her glorious beauty,
Which crowneth the heads of the men that are prostrate with wine!

2 See! the Lord hath in readiness one[2] that is mighty and strong—
Like a storm of hail, or like tempest destructive,
Like storm of a mighty tempestuous flood—
That will bring her with violence down to the ground.

3 The coronet proud of the drunkards of Ephraim
Shall be trampled under foot;

4 And the fading flower of her glorious beauty,
Which crowned the head of the fertile valley,
Shall be as the first ripe fig before summer—
No sooner seen than swallowed,
The moment it is in the hand.

5 But that day will Jehovah of Hosts
Unto those that are left of His people
Be Coronet lovely and Diadem fair—

6 A spirit of justice to him
That presideth over justice,

Of valour to those at the gate
That stem the tide of war.

The Scoffers of Jerusalem Threatened

Isaiah's Solemn Warning to the Drunken Priests and Prophets

7 But here also[3] men reel with wine
And stagger under drink ;
Yea, with drink reel prophet and priest,
With wine they are utterly dazed.
They[4] reel in the hour of vision,
They[5] totter in giving of judgment ;
8 All tables are full of vomit,
And filth is everywhere.

9 "To[6] whom does he mean to teach knowledge,
And impart his revelation ?
To children weaned from the milk,
To babes just drawn from the breast—
10 With his law upon law, law upon law,
Saw upon saw, saw upon saw,[7]
Here a little and there a little ?"

11 (Well ! thus I answer your mocking.)
Through barbarous lips[8] and a foreign tongue
Will (Jehovah now) speak to this people.
12 For once had His message to you been this :
"The true rest is this—let the weary enjoy it :
And this is repose."[9] But ye turned a deaf ear.
13 So on this wise Jehovah will speak to you now :
"Law upon law, law upon law,

Saw upon saw, saw upon saw,
Here a little, and there a little "—
To the end that ye trip on your way and fall backward,
Shattered and snared and taken.

The Folly of the Egyptian Alliance

14 Hear therefore the word of Jehovah, ye scoffers,
Who rule this folk in Jerusalem.
15 Because ye have said, "We are leagued with Death,
And with Sheol[10] we are in compact;
So the flood, though it passes in whelming torrents,
Shall never reach unto us;
For a lie we have made our refuge,
We have sheltered ourselves behind falsehood":
16 Therefore thus saith the Lord Jehovah,
Behold! I am laying in Zion a stone,
A tried and precious foundation stone,[11]
And he that believeth shall not give way.[12]
17 And I will make justice the measuring-line,
And righteousness the plummet.
Then the refuge of lies shall be swept by hail,
And the shelter deluged by water.
18 Your league with Death shall be clean disannulled,
And your compact with Sheol shall no wise stand.
When the flood sweepeth on, it will trample you down;
Each time that it passeth, 'twill bear you away.
19 It shall pass every morning—by day and by night—
And the word, grasped at last, shall bring nothing but terror.

20 For the bed is too short for a man to stretch out in,
The cover too narrow to wrap himself round.[13]
21 For Jehovah shall rise as He rose on mount Perazim,
Blazing with wrath as in Gibeon's vale,[14]
To perform His task—that task so strange,
To accomplish His work—that work so alien.[15]

22 Now scoff ye no more, lest your bands become tighter;
For this have I heard from Jehovah of Hosts—
A decree of destruction o'er all the earth.

The Patience and Considerateness of the Divine Purpose[16]

23 Listen, and hear ye my voice;
Attend and give ear to my speech.
24 Doth the ploughman keep ploughing for ever,
Keep opening and harrowing his ground?
25 Doth he not, after levelling its surface,
Scatter broadcast fennel and cummin,
And plant there wheat and barley,
And, for its border, spelt?
26 Jehovah it is that hath trained him aright,
And his God it is that hath taught him.

27 Men thresh not fennel with sledges,
Nor are cart-wheels rolled over cummin;
But fennel is threshed with a staff,
And cummin with a flail.
28 Do we ever crush bread-corn to pieces?
Nay, we do not keep threshing for ever;

But after the wheel has rolled over it,
We spread it, but do not crush it.
29 From Jehovah of Hosts doth this also proceed,
Whose wisdom is great, and whose counsel is marvellous.

The Character and Fate of Jerusalem

The Fate of Jerusalem

xxix.
1 Woe to thee, Ariel,[1] Ariel,
City where David encamped.
Let one or two years pass by,
A cycle of festivals more,
2 And distress I will bring upon Ariel,
Moaning and lamentation,
And thou shalt be Ariel indeed.[2]
3 I will camp, like David,[3] against thee,
And circle thee round with entrenchments,
And set up forts against thee.
4 And low from the ground shalt thou speak,
And thy words from the dust shall rise humbly
With voice like a ghost's from the ground,
Yea, with twittering speech from the dust.
5 But the horde of thy foes shall become like fine dust,
And the horde of the tyrants like flitting chaff.[4]
Then swiftly and suddenly thou
6 From Jehovah of Hosts shalt be visited
With thunder and with earthquake,
And with a din stupendous,
With whirlwind and with tempest,
And flame of devouring fire.

7 But the horde of all the nations[5]
In battle array against Ariel,
With all their entrenchments and forts
And all the hosts that distress her,
Shall be as a dream, as a vision of night.
8 Like a man that is hungry, who dreams that he eateth
And waketh to find his desire unappeased ;
Like a man that is thirsty, who dreams that he drinketh,
And waketh all faint, with his thirst unquenched :
Even so shall it be with the horde of all nations
That fight against Mount Zion.

The Spiritual Torpor and Religious Formality of the People

9 Utterly dazed shall ye be,
Yea, utterly blind shall ye be,
And drunken, though not with wine,
Yea, reeling, though not with strong drink.
10 For Jehovah hath poured upon you
A spirit of slumber deep ;
Your eyes[6] He hath firmly sealed,
And your heads[6] He hath muffled so close
11 That the sight of all this is to you
As the words of a book that is sealed.

12 If put into the hands of a scholar with the request that he read it, he will reply, "I cannot, it is sealed." If, however, it be put into the hands of a man who is no scholar, with the request that he read it he will reply, "I cannot, I am no scholar."

And the Lord said :
Because this people draw nigh with their mouth,
Honouring Me with their lips,
While their hearts are far away—
Their religion only a mockery,
Formulæ learned by rote—
14 I will deal with them therefore once more
In a fashion so wondrous strange
That their wise men's wisdom shall perish,
Their prudent men's prudence shall vanish.
15 Woe unto them that conceal
From Jehovah their deep designs,[7]
Doing their deeds in the dark,
Unseen, unperceived—so they fancy !

Doubters Rebuked by a Vision of Israel's Welfare in the Latter Days

16 O perverse that ye are !
Is the potter no more than the clay ?
Shall the thing that is made maintain
That it hath not been made by its maker ?
Shall the thing that is fashioned deny
That the potter hath understanding ?
17 Assuredly but a while—
A very little while—
And into a garden-land
Shall Lebanon be transformed,
And the garden-land shall be counted
A veritable forest.
18 In that day even the deaf
Shall hear the words of the Book,[8]

And out of the gloom and darkness
The eyes of the blind shall see.
19 And then shall the humble win
A new joy in Jehovah,
And the poorest shall exult
In the Holy One of Israel.
20 For then shall the tyrant have vanished,
And then shall the scoffer have ceased ;
And those that were zealous in sin
Shall all have been rooted out,
21 With those that have falsely condemned,
And sought to entrap the judge,[9]
And quibbled to injure the innocent.
22 Thus therefore saith Jehovah,
The God[10] of the household of Jacob,
Who Abraham did redeem :
Nevermore shall Jacob be shamëd,
Nor ever again grow pale.
23 For the moment he beholdeth[11]
What My hands have wrought in his midst,
They shall count My name as holy ;
The Holy One of Jacob
They then shall count as holy,
And in awe hold the God of Israel.
24 Those that had erred in spirit
Shall then win understanding ;
And those that had been murmurers
Shall willingly learn the Truth.[12]

The Egyptian Alliance a Ruinous Policy

The Embassy to Egypt

xxx.

1 Ha! ye refractory sons, saith Jehovah,
That follow a purpose I did not inspire,
And that make an alliance[1] that *I* did not sanction,
Thus heaping sin upon sin.

2 They start on their journey to Egypt,
Without consulting Me,
To flee to the shelter of Pharaoh,
And hide in the shadow of Egypt.

3 But the shelter of Pharaoh shall turn to your shame,
And the shadow of Egypt shall prove your confusion.

4 The princes[2] encamp in Zoan,[3]
The envoys arrive at Hanes,[4]

5 All of them laden with gifts[5]
For a people that cannot avail them,
That bringeth no help or profit,
But only disgrace and shame.

6 Oracle concerning the beasts of the South.
Through a land of distress and hardship,
Of lioness and roaring lion,
Of viper and flying dragon,
They carry their wealth on the backs of young asses,
Their treasures on humps of camels,
To a people that cannot avail them,
Whose help is vain and empty.

7 And therefore I name her[6] Rahab,
The monster brought to silence.[7]

Judah's Rebellion and Ruin

Now go and write it[8] down,
And on a roll inscribe it,
That it may be for the after-time,
A testimony for ever.
9 For a rebel people are they,
Sons that are utterly false,
Sons that refuse to listen
To the teaching of Jehovah[9]—
10 That forbid the seers to see
And the prophets to prophesy truth.
"Speak to us smooth things," they say,
"And prophesy illusions.
11 Give over your wonted ways,[10]
And leave your well-worn tracks;
And trouble us no more
With the Holy One of Israel."

12 This therefore is the message
Of the Holy One of Israel:
"Because ye reject this word,
And trust in guile[11] and craft,
And lean your weight thereon,
13 This guilt of yours shall be
Like a rift in a lofty wall,
That bulges, ready to fall,
Till suddenly and swiftly
Down it comes with a crash—
14 A crash like that of a pitcher
So ruthlessly dashed in pieces,
That not a sherd can be found
Among the scattered fragments

Wherewith to take fire from the hearth,
Or to draw from the cistern water."

15 For thus saith the Lord Jehovah,
The Holy One of Israel,
"In calmly resting your safety lieth,
In quiet trust shall be your strength."
16 But this ye refused. Ye said "No;
But away we will speed upon horseback."
Yes, speed indeed ye shall.
"On steeds that are swift we will ride."
Yes, and swift shall be they that pursue you.
17 At[12] the menace of five ye shall flee,
Until only a remnant be left,
Like a pole on the top of a mountain,
Or a signal upon a hill.

The Final Triumph and Prosperity of Jerusalem

Forgiveness and Prosperity

18 Therefore Jehovah longeth
To show unto you His favour,
And therefore He ariseth
To reveal His pity upon you;
For Jehovah is God of justice:
Happy all who long for Him.
19 For, O people of Zion that dwell in Jerusalem,
Tears shall be thine no more.
He will show thee His gracious favour;
At the (faintest) sound of thy cry,
He will answer thee, soon as He hears it.
20 And though the Lord may give unto you
Scant measure of bread and scarceness of water,

Yet thy Teacher[13] no more shall withdraw,
But thine eyes shall behold thy Teacher.
21 When thou swervest to right or left,
Thou shalt hear a voice behind thee.
"This is the way: walk here."
22 And your images ye shall defile—
Whether carved and plated with silver,
Or molten and covered with gold.
Like an unclean thing thou shalt scatter them,
Saying to them, "Begone."
23 Rain shall He give for thy seed,
Wherewith thou sowest the ground;
And the wheat that springs from the ground
Shall rich and abundant be.
In that day shall thy cattle
Graze over pastures broad.
24 The oxen and asses that till the ground
Shall feast upon salted provender,
That with shovel and fork hath been winnowed.
25 On every lofty mountain,
On every hill that is high,
Shall be streams of running water,
On the day of vast slaughter and falling towers.
26 And the moonlight shall be as the sunlight,
And the sun shall be sevenfold brighter than now,[14]
In the day that Jehovah upbindeth
The hurt of His people,
And healeth the wound that hath smitten them.

The Glorious Triumph

27 Behold, Jehovah doth come from afar
In thick rising clouds and with anger that blazeth,
With lips that are filled with rage,
And tongue like devouring fire,
28 With breath like a rushing torrent,
That reacheth even to the neck,
To sift till the nations are sifted to nothing,
To bridle their jaws and to lead them to ruin.[15]

29 Then a song ye shall sing like the song
In the night of a holy festival ;
And gladness of heart shall be yours,
As is his, who, to sound of flute,
Setteth forth for the Mount of Jehovah,
To (worship) the Rock of Israel.
30 Jehovah will utter His glorious voice,
He will bring down His arm in the sight of all,
In furious indignation,
And flame of devouring fire,
In cloud-burst and rain-storm and hailstones.
31 At the thunder-voice of Jehovah,
When He smiteth with the rod,
Shall Assyria be stricken with terror.
32 And each stroke of the rod of destiny,
That Jehovah layeth upon him,
Shall fall to the music of timbrel and lute ;[16]
And with brandished arm shall He fight against them.
33 For already a pyre is prepared,[17]
Constructed wide and deep,

Piled high with blazing wood,
And fired by the breath of Jehovah,
As by a stream of brimstone.

The Folly of the Egyptian Alliance

xxxi.

1 Woe to those that journey
To the land of Egypt[1] for help,
Who rely on the throngs of her horses and chariots,
And trust in the eminent strength of her horsemen,
But never turn their eyes
To the Holy One of Israel,
And ask not Jehovah for counsel.

2 Yet He too[2] is wise, and He bringeth disaster;
His threats He hath not recalled.
He will rise to contend with the household of miscreants,[3]
And with those[4] whom the wicked would summon to help them.

3 The people of Egypt are men, not God;
And their horses are flesh, not spirit.
Let therefore Jehovah but stretch forth His hand,
And the helper will stumble, the holpen will fall,
And both shall perish together.

4 For thus hath Jehovah declared to me:
Like as a lion doth growl,
Or a young lion over his prey,
When against him the shepherds are summoned
To come in all their strength—
At the shout he is undismayed,
At their noise he is nothing daunted—

So Jehovah of Hosts shall come down
To fight against[5] Mount Zion,
And against the hill thereof ;
Then like fluttering birds (shall they flee).[6]
Thus will Jehovah of Hosts
Throw His shield around Jerusalem ;
He will shield her and deliver her,
He will spare her and bring her to safety.

The Enemy's Downfall

O turn, ye men of Israel, to Him
Whom deeply ye have offended.
In that day each will disdain
The gold and silver idols
His guilty hands have made.
Assyria shall fall by no mortal sword ;
A sword, but not man's, shall devour him.
From the face of that sword he shall flee,
And his youths shall be put to task-work.
In his fear he will flee past his rocky retreat,
And his princes shall run from the standard in panic.[7]
Thus saith Jehovah whose fire is in Zion,
Whose furnace is in Jerusalem.

Rulers and People in the Coming Days

xxxii.

Behold there cometh a King
Who shall rule in a spirit of justice,
And princes who govern with equity—
Each like a shelter from wind,
A refuge from storm of rain,

Or like streamlets of water in dry parched places,
Or shade of great rock in a weary land.

3 Then the eyes that see shall not be sealed,
And the ears that hear shall not be heedless ;
4 The mind of the rash shall judge with discernment,
The stammering tongue shall be fluent and plain.
5 No more shall a fool be called "noble,"
No more shall a knave be named "princely."

6 For[1] the fool speaketh folly for ever,
His mind evermore plotteth mischief ;
His doings are profane,
And error he speaks of Jehovah.
He leaveth the hungry unsated,
And drink he withholds from the thirsty.
7 The tricks of the evil are vile,[2]
And villainies he planneth—
To ruin the humble with lies,
And the poor, though his plea may be just.
8 But the plans of the "noble" are noble,
By nobleness shall he endure.

Warning to the Women

9 Ye women that are at ease,
Arise and hear my voice ;
Ye carelessly confident daughters,
Give ear to what I say.
10 In little more than a year
Ye shall shudder, for all your confidence ;
For the vintage shall surely fail,
And the fruit shall not be garnered.

11 Tremble, ye women at ease,
And ye that are confident, shudder ;
Strip you, and make you bare,
Gird (sackcloth) upon your loins,
12 And beat upon your breasts
In lament for the pleasant fields,
And for the fruitful vines,
13 And for the land of my people,
O'ergrown with thorns and briers.
Not a house of mirth shall be left
In all the jubilant city.
14 The palace shall be forsaken,
The thronging city deserted ;
Watchtower and hill shall become
An everlasting waste.

The Security and Prosperity of the Coming Days

15 But yet[3] from the heavenly height
Shall a spirit be poured upon us,
And the desert become like a garden,
And the garden be counted a forest.[4]
16 Then justice shall dwell in the desert,
And righteousness live in the garden-land.
17 Of justice the fruit shall be peace,
And the outcome of righteousness safety
And quietness for ever.
18 My people shall dwell in the mansion of peace,
At easeful rest in abodes secure.
19 The forest shall be felled,[5]
And the city laid utterly low.
20 Happy are ye that may sow
In a land that is all well watered,
Where oxen and asses may roam.

The Present Distress and the Future Glory of Jerusalem

The Distress

xxxiii.

1 Woe to thee, spoiler, whom none hath despoiled;
Thou treacherous robber, whom no one hath robbed.
When thy spoiling is over, thou too shalt be spoiled;
When thy robbing is ended, thou too shalt be robbed.

2 O Jehovah, be gracious to us,
We have waited for Thee;
Be Thou our Arm every morning,
Our Saviour in time of distress.

3 At the sound of the tumult[1] the peoples are fled;
Thou liftest Thyself, and the nations are scattered.
4 (Thy folk), like the locusts, shall gather the booty,
Over it swarming, as grasshoppers swarm.

5 The Lord is exalted, He dwelleth on high;
With justice and righteousness Zion He filleth,
6 With[2] wealth of salvation and wisdom and knowledge,
With treasure that flows from the fear of Jehovah.

7 The heroes of Ariel[3] are crying without,
The envoys of peace shed bitter tears;
8 Forlorn are the highways, the wayfarer ceaseth.
He hath broken the compact and mocked at its witnesses,[4]
Utterly reckless of human kind.

9 The earth doth mourn and languish,
Lebanon withers in shame ;
Sharon is now like a desert,
And Bashan and Carmel are leafless.

The Deliverance

10 But thus saith Jehovah, "Now *I* will arise ;
Yea now, even now, I will lift Me on high.
11 Ye are pregnant with chaff, and your child shall be stubble,[5]
My breath shall devour you like fire.

12 The nations shall sink through the burning to ashes
Like thorns cut away, that are kindled with fire.
13 The men of far countries shall hear of My doings,
And those that are near shall acknowledge My might."

14 The sinners in Zion are filled with terror,
And shuddering seizeth the souls profane.
"O who can dwell with devouring fire ?[6]
Who can dwell with eternal flame ?"

15 Who walketh in righteousness,[7] speaketh with honesty,
Scorneth the gain that is won by oppression ;
Whose hand refuseth to clutch at a bribe,
Who stoppeth his ears at a tale of blood,
Who closeth his eyes at the sight of evil :
16 He it is that shall dwell on impregnable heights.
On a fastness of rock shall his stronghold be,
Where his bread is provided, his water is sure.

17 Thine eyes shall behold the King in His beauty,
They shall look on the land that stretcheth afar.
18 And thus shalt thou muse on the (vanished) terror :
"Where is he that once weighed, that once counted the tribute,
And he that once counted the towers (for assault)?"
19 No more shalt thou look on the insolent people,
The people of dark and difficult speech,
Who chatter a barbarous, meaningless tongue.

20 Look on the city of Zion,
The home of our festal assemblies ;
Thine eyes shall behold Jerusalem,
As a home of ease, a tent unremovëd,
Whose pegs shall never be plucked from the ground
And not one of whose cords shall be snapped asunder.

21 In place of broad encompassing streams
Shall be there for our comfort Jehovah's own river,[9]
A river where saileth no fleet with oars,[10]
And stately galleys pass not over.

22 For Jehovah Himself is our Judge,
Jehovah Himself is our Marshal,
Jehovah Himself is our King :
It is He, He alone, that shall save us.

23*d* Then[11] shall the blind[12] divide spoil in abundance,
e And then shall rich plunder be seized by the lame.
24 Nevermore shall inhabitant say, "I am sick,"
For the sins of her people are all forgiven.

THE GOLDEN AGE (xxxiv.-xxxv.)

The Day of Vengeance

The Destruction of the Nations

xxxiv.

1 Draw nigh, ye nations, and hearken ;
Ye peoples, give attention.
Let the earth and its fulness hearken,
The world and all its offspring.

2 For Jehovah is wroth with all nations,
And angry with all their host ;
He hath doomed them to destruction,
Hath given them up to slaughter.

3 Their slain shall be flung out,
And a stench shall arise from their corpses ;
The mountains shall run with their blood,
4 And all the hills[1] shall dissolve.

The heavens shall roll up like a scroll,
And all their host shall fade—
As the leaves fade away from the vine,
As the foliage fades from the fig-tree.

The Destruction of Edom

5 For already drunk with His wrath[2]
Is the sword of Jehovah in heaven.
See ! down it descends upon Edom
In doom on that people accursed.[3]

6 Blood-gorged is the sword of Jehovah
It is smeared all over with fat

With the blood of lambs and of goats,[4]
With the fat of the kidneys of rams.[4]

For Jehovah hath a sacrifice in Bozrah,
Vast slaughter in Edom's land:
7 With those shall be struck down wild oxen,[5]
And bullocks together with steers.[5]

Their land shall be drunken with blood,
And their dust shall be smeared with fat;
8 For Jehovah hath set Him a day of revenge,
And the Champion of Zion a year of requital.

9 Her streams shall be turned into pitch,
And the dust of the land into brimstone;
Her land shall be turned into pitch,
That burneth night and day.

10 It shall not be quenched for ever,
Her smoke shall go up through the ages;
A waste she shall lie evermore,
To be crossed by no traveller for ever—

11 The haunt of the pelican and bittern,
The home of the owl and the raven:
Jehovah will stretch out upon her
The measuring-line of Chaos,
And the plummet of Destruction.

12 Satyrs shall dwell therein,[6]
Her nobles shall cease to be;
No kingdom shall there be proclaimed,
And her princes shall be no more.

13 Where her palaces were, shall spring thorns;
In her fortresses, nettles and thistles.
A haunt shall she be for jackals,
A place for the camping of ostriches.

14 Wild cats shall join the hyenas,
And satyrs shall meet with their fellows;
There only the night-hag reposeth,
And findeth her place of rest.

15 There the arrow-snake nestles and lays,
There she broodeth and hatcheth her eggs;
There only the vultures gather—
Not one without its mate.

16 Search in the Book of Jehovah[7]—
Not one of all these is missing;
For Jehovah's own lips have commanded,
And His is the breath that hath gathered them.

17 *He* hath assigned it by lot to them,[8]
His is the hand that apportioned it,
As their everlasting possession,
Their home through all the ages.

The Joy of the Redeemed

XXXV.

1 Let the desert and parched land rejoice,
Let the steppe-land exult and burst forth;
Let it burst into bloom like narcissus,
And ring with glad cries of rejoicing,

2 All dowered with the glory of Lebanon,
The splendour of Carmel and Sharon:
They[1] shall witness Jehovah's own glory,
The majesty of our God.

3 Strengthen the hands that hang down,
And the tottering knees make firm;
4 Tell ye the wild-beating hearts
To be strong and unafraid.

Behold! your God is coming,
He will surely avenge His people;
God is coming in retribution,
He Himself is coming to save you.

5 Then the eyes of the blind shall be opened,
The ears of the deaf unstopped;
6 Then the lame shall leap like a hart
And the tongue of the dumb shall sing.

For waters break out in the desert,
And torrents in the wilderness;
7 The parched land becometh a pool,
And the thirsty land springs of water.

In the haunts of (wild cats and of) jackals
(Your flocks and your herds) shall rest,
And the court (where the ostriches camp)[2]
Shall be filled with reeds and rushes.

8 And there a pure highway shall rise,
To be called "The Holy Way";
The unclean shall not pass over it,[3]
Fools shall not wander therein.

9 No lion shall be there,
No ravenous beast shall ascend it;
But there shall the ransomed walk,
Yea, Jehovah's redeemed shall come home.

10 They shall come unto Zion with singing;
And crowned with unending joy;
For at last joy and gladness have found[4] them,
And sorrow and sighing are fled.

HISTORICAL APPENDIX[1] (xxxvi.-xxxix.)

Isaiah Encourages Hezekiah to Resist Sennacherib's Summons to Surrender Jerusalem

First Narrative[2]

xxxvi.

1 In the fourteenth year of the reign of Hezekiah,[3] Sennacherib, King of Assyria, after having assaulted and captured all the fortified cities of Judah,
2 despatched his Chief Officer[4] from Lachish with a large force against King Hezekiah in Jerusalem. Near the conduit of the upper pool, where he had taken up his position on the Fuller's Field Road,[5]
3 he was visited by a deputation consisting of Eliakim the son of Hilkiah, Governor of the Palace, Shebna[6] the Secretary, and Joah the son of Asaph, the Recorder.

4 The Chief Officer began : "This is the message from the Great King, the King of Assyria : I desire
5 you to deliver it to Hezekiah. 'What sort of confidence is this that you cherish ? Do you imagine that in war a mere word of the lips is the equivalent of wisdom and strength ? Now who is it you are
6 trusting in, that you presume to rebel against me ? Of course you are trusting to Egypt, that staff of broken reed, which will enter and pierce the hand of the man that leans upon it : that is all that Pharaoh King of Egypt will prove to those who
7 trust to him. If, however, you tell me you are

trusting to your God Jehovah, why, that is the very god whose sanctuaries and altars Hezekiah has abolished,[7] commanding the people of Judah and Jerusalem to confine their worship to the altar at this
8 place? Now, make a wager, if you like, with my lord the King of Assyria: I am prepared to furnish you with two thousand horses, if you on your part
9 can supply them with riders. (But if you cannot), how do you propose to repel the onset of one of the least of my lord's officers? yet you trust to Egypt
10 for chariots and horsemen. And now do you imagine that I have not Jehovah's sanction for invading this land with a view to its destruction? Why, it is Jehovah Himself who commissioned me to invade this land and destroy it.'"

11 Thereupon Eliakim, Shebna, and Joah asked the Chief Officer to be good enough not to speak to them in Hebrew, in the hearing of the people on the wall, but in Aramaic, which they assured him
12 they understood. "Nay," replied the Officer, "it is not to your lord and yourself that my lord has sent me with this message, but precisely to the men on the wall, whom your policy is likely to reduce to eating their own filth and drinking their own water."

13 Then the Chief Officer came forward and cried aloud in Hebrew, "Listen to the words of the
14 Great King, the King of Assyria. Thus saith the King: Do not let yourselves be imposed upon by
15 Hezekiah, for he is powerless to deliver you; and do not let yourselves be induced to trust to Jehovah by Hezekiah's assurances that Jehovah will unquestionably save you, and that this city will not be delivered into the hands of the King of Assyria.

16 Give no heed to Hezekiah ; for thus saith the King
of Assyria to you, Make your peace with me and
surrender, and then everyone shall eat of his own
vine and fig-tree, and drink water from his own
17 cistern, till I come and take you to a land like your
own—a land of corn and wine, a land of bread and
18 vineyards. Do not let Hezekiah delude you with
assurances that Jehovah will save you. Has the god
of any nation ever rescued his land from the grasp
19 of the King of Assyria? Where are the gods
of Hamath and Arpad? where are the gods of
Sepharvaim? And where are the gods of the land
of Samaria?[8] Have they rescued Samaria from
20 his grasp? Which of all these national gods has
succeeded in rescuing his land from my grasp, that
Jehovah should now rescue Jerusalem from my
21 grasp?" To this they answered not a word, they
remained silent; for the King had expressly told
22 them not to answer him. Then Eliakim the son of
Hilkiah, Governor of the Palace, and Shebna the
Secretary, and Joah the son of Asaph, the Recorder,
tore their garments, and returned to Hezekiah,
xxxvii. telling him what the Chief Officer had said.

1 When King Hezekiah heard this, he tore his
garments, covered himself with sackcloth, and went
2 into the Temple; and he despatched Eliakim,
Governor of the Palace, and Shebna the Secretary,
and the elders of the priests, all covered with sack-
3 cloth, to the prophet Isaiah the son of Amoz, to
whom they spoke as follows: "A message from
Hezekiah! This is a day of trouble, chastisement,
and disgrace: for children are come to the birth,
4 and there is not strength to bear them. But it may

be that Jehovah thy God will hear the words of the Chief Officer, whom the King of Assyria, his master, has sent to insult the living God, and will punish the word which Jehovah thy God has heard: so lift up
5,6 thy prayer for those that remain." And this was the answer that Isaiah returned to the deputation of King Hezekiah's ministers: "Tell your master," he said, "that Jehovah's message to him is this: he is not to be afraid of the blasphemous words he has heard from the minions of the King of Assyria.
7 'Behold,' saith He, 'I will inspire him with such a spirit (of panic) that on the strength of a rumour he will return to his own land, and there, in his own land, I will cause him to fall a victim to the sword.'"

8 Then the Chief Officer returned and found the King of Assyria engaged in the siege of Libnah; for he had heard that he had moved his camp from
9*a* Lachish. When the news reached him that Tirhakah King of Ethiopia was advancing to give him battle. . . .

37 So Sennacherib, King of Assyria, broke up camp
38 and returned to Nineveh, where he settled. Subsequently, as he was worshipping in the temple of Nisroch his god, he was assassinated by his sons Adrammelech and Sharezer. They, however, made good their escape to Armenia, and he was succeeded by Esar-haddon his son.

Second Narrative

9*b* Then he sent messengers to Hezekiah with the
10 following instructions. "This," said he, "is what you are to say to Hezekiah King of Judah,

Do not let the god you trust in delude you with his assurance that Jerusalem will not be delivered into
11 the hands of the King of Assyria. You are well aware of the ruin the King of Assyria has brought
12 upon all lands, and are *you* to escape? Were the nations which my father destroyed saved by their gods—Gozan and Haran and Rezeph and the
13 Edenites in Telassar? Where is the King of Hamath and the King of Arpad and the King of the city of Sepharvaim, of Hena and Ivvah?"
14 Hezekiah received the letter at the hands of the messengers and read it; then he went up to the
15 Temple and spread it before Jehovah, and to
16 Jehovah thus he prayed: "O Jehovah of Hosts, Thou God of Israel, enthroned upon the cherubim, Thou art God alone over all the kingdoms of the earth: Thou art the Creator of heaven and earth.
17 Incline Thine ear, O Jehovah, and hear; open Thine eyes, O Jehovah, and see; and hear the message of Sennacherib which he has sent to insult
18 the living God. True it is, O Jehovah, that the Kings of Assyria have devoted all nations and
19 their lands to destruction, and thrust their gods in the fire, for no gods were they at all, but wood and stone, fashioned by human hands, and so they were
20 destroyed. But now, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that Thou alone, O Jehovah, art God."
21 Then Isaiah the son of Amoz sent this answer back to Hezekiah: "Thus saith Jehovah the God of Israel: I have heard[1] thy prayer concerning
22 Sennacherib, King of Assyria. This is the word of Jehovah concerning him:

The virgin, the daughter of Zion,
Contemns thee and mocks thee ;
Behind thee Jerusalem's daughter
Is shaking her head.
23 Against whom hast thou lifted thy voice
In reviling and blasphemy ?
Yea, thine eyes thou hast lifted to heaven
Against Israel's Holy One.
24 Thou hast reviled, by thy minions,
The Lord, and hast said,
"With my chariots I climb the high hills,
The recesses of Lebanon ;
Her towering cedars I fell,
And her cypresses choice ;
And I pierce to her furthest retreat,
Where the forest is thickest.
25 Wells, too, (in the desert) I dig,
And I drink of strange[2] waters ;
With the sole of my foot I dry up
All the Nile-streams of Egypt."
26 Hast thou not heard that all this
I prepared long ago ?
From of old I had planned it, and now
I have brought it to pass[3] :
So 'tis thine to lay fortified cities
In desolate heaps.
27 Their inhabitants, impotent all,
Are dismayed and confounded,
Become like the grass of the field,
Like the green tender grass ;
They are like unto grass on the roofs
That the east wind hath blasted.[4]

28 Thy sitting and rising I know,[5]
 And thy going and coming ;
29 Thy raging and uproar against Me
 Are come to Mine ears.
So My ring I will put through thy nose
 And My bit in thy lips,[6]
And (thus led) I will make thee return
 By the way that thou camest.

30 And the sign unto thee shall be this :
This year ye shall eat that which grows of itself,
 And the next that which springeth therefrom ;
But the third ye shall sow and reap,
 Plant vineyards and eat of their fruit.
31 And those that escape of the household of Judah
 Shall again take root downward, and upward
 bear fruit ;
32 For out of Jerusalem shall go forth a remnant,
 And forth from Mount Zion all such as escape.
The zeal of Jehovah of Hosts
 Shall bring this thing to pass.[7]

33 Therefore thus saith Jehovah concerning the King
 of Assyria :
He shall not come into this city,
 Nor shoot an arrow there ;
He shall not come before it with shield,
 Nor cast up a mound against it.
34 But back he shall go by the way that he came,
 And into this city he shall not enter ;
35 For I will protect and deliver this city,
 For Mine own sake and David My servant's sake.

36 Then the angel of Jehovah went forth and slew
in the camp of Assyria one hundred and eighty-five

thousand men : when they rose in the morning,[8] behold ! every man was a lifeless corpse.

Hezekiah's Sickness, Recovery, and Song of Thanksgiving

Hezekiah's Sickness[1]

xxxviii.

1 In those days Hezekiah was seized with a mortal sickness : and the prophet Isaiah the son of Amoz came to him and said, " Jehovah commands you to set your household affairs in order ; for you will
2 not recover, you are to die." Then, turning his face to the wall, Hezekiah offered this prayer to
3 Jehovah : " Remember, O Jehovah, I beseech Thee, how I have lived in Thy presence with a faithful and undivided heart, and done the thing that pleased Thee." And Hezekiah wept bitterly. Then
4 there came to Isaiah this message from Jehovah,
5 " Go and say to Hezekiah : Thus saith Jehovah, the God of David thy father, 'I have heard thy prayer, I have seen thy tears; I will add to thy life fifteen
6 years more. Thee and this city together I will rescue from the grasp of the King of Assyria, and
21 this city I will protect.'" Then[2] Isaiah said, " Let them take a cake of figs and press it on the boil, to
22 ensure his recovery." And Hezekiah said, " What is the sign that I shall yet go up to the Temple ?"
7 " Take this," he replied, " as a sign from Jehovah
8 that He will do what He has promised. Watch the shadow that the descending sun has cast on the step-clock of Ahaz : I will bring that shadow ten

steps backward." And the sun did indeed go back on the step-clock the ten steps it had gone down.

Hezekiah's Song of Thanksgiving

9 A psalm[3] of Hezekiah King of Judah, to celebrate his recovery from the sickness which had overtaken him :

10 Methought I was doomed to depart
When my life was at noon-tide—
Consigned to the portals of Sheol
The rest of my years.

11 I had thought to see Jah nevermore
In the land of the living,
And never again to behold
Any man in this world.

12 Like the tent of a shepherd, my home
Is plucked up and stripped from me ;
He hath rolled up my life like a web,
From the thrum He hath cut me.
To pain I am doomed night and day,

13 And I cry till the morning,
While all my bones, like a lion
He crusheth in pieces.[4]

14 I scream as screameth a swift,
Like a dove do I moan ;
Mine eyes look tearfully heavenward :
O think on me, Lord, be my surety.

15 What can I utter or say,
Since 'tis He that hath done it.
I toss all the time of my slumber—
My soul is so bitter.

16 O rest Thou my spirit, refresh me,[5]
And let me recover.
17 'Tis Thou[6] that hast kept my soul
From the pit of destruction.
Behind Thy back Thou hast cast
Mine iniquities all.

18 For Sheol can give Thee no thanks,
Nor can Death sing Thy praises ;
And they that go down to the pit
Cannot hope for Thy love.[7]
19 'Tis the living, the living, that praise Thee,
As I do this day.
So the father shall tell to his sons
Of Thy faithfulness sure.

20 Be pleased, O Jehovah, to save us :
Then all the days of our life
We shall play upon instruments stringëd
In front of the house of Jehovah.

Hezekiah's Vanity and Isaiah's Rebuke

xxxix.

1 At that time, Merodach-baladan the son of Baladan, King of Babylon, having heard that Hezekiah had been ill and had recovered, despatched
2 eunuchs[1] to him with a present. Hezekiah, delighted, proceeded to display to them his treasure-house, the silver, the gold, the spices, the fine oil, the armoury, and the whole range of his treasures : there was nothing in his palace or indeed in all his dominion that Hezekiah did not show them.
3 Then came the prophet Isaiah to King Hezekiah and said, " Where do these men come from, and

what have they said?" "They have come," said Hezekiah, "from a distant land, from Babylon."
4 "What have they seen in your palace?" said Isaiah; and Hezekiah answered, "Everything: there is none of my treasures that I have not shown them."
5 "Listen, then," said Isaiah, "to the word of Jehovah
6 of Hosts. Mark, the day is coming, when all that is in your palace, and all the treasures that your ancestors have hitherto amassed, shall be carried to
7 Babylon: nothing shall be left, saith Jehovah. And of the sons that may yet be born to you, some shall be taken to become eunuchs in the palace of the
8 King of Babylon." Then said Hezekiah to Isaiah, "I accept[2] the word of Jehovah which you have spoken." At least, thought he, there will be peace and stability in my day.

THE EXILES' BOOK OF CONSOLATION[1] (xl.-lv.)

JEHOVAH THE OMNIPOTENT IS ABOUT TO USHER IN THE DAY OF ISRAEL'S DELIVERANCE (xl.-xlviii.)

JEHOVAH IS LORD OF NATURE AND HISTORY (xl. and xli.)

The Glorious News—Redemption is Nigh

xl.

1 "Comfort ye, comfort My people,"
Declareth your God:
2 "Speak home to the heart of Jerusalem,
Cry unto her
That her time of sore service is over,
Her guilt is discharged;
For her sins she hath doubly atoned
At the hand of Jehovah."

3 Hark! Saith a voice, "In the wilderness
Clear ye a way for Jehovah;
Make ye straight in the desert
A highway for our God.
4 Let every valley be raised,
Every mountain and hill brought low;
Let the steep rugged ground become level,
The rough rocky ridges a plain.
5 Then Jehovah shall show forth His glory,
And all flesh shall see it together:
The mouth of Jehovah hath spoken it."

6 Hark! Saith a voice, "Proclaim."
"What shall I proclaim?" said I.[2]
"Proclaim that all flesh is grass,
All its grace as the flower of the field

7 The grass doth wither, the flower doth fade,
When upon it the breath of Jehovah[3] hath blown.[4]
8 Yea, the grass doth wither, the flower doth fade;
But the word of our God shall stand for ever."

9 Get thee up to a mountain high,
Thou that tellest good tidings to Zion;
Lift up thy voice with strength,
Thou that bringest good news to Jerusalem;
Lift it up, be not afraid.
Say to the cities of Judah,
"Yonder cometh your God."

10 See! Jehovah is coming in might,
With an arm that ensures His dominion.
Behold, His reward is with Him,
His recompense is before Him.
11 He feedeth His flock like a shepherd,
He gathereth it with His arm;
He carrieth the lambs in His bosom,
And those that give suck He leadeth.

The Sovereignty and Omnipotence of God as Seen in Nature

12 Who hath measured the waters in the hollow of his hand?
Who hath ruled off the heavens with a span,
Comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?

13 Who hath directed the mind[5] of Jehovah?
And where is the counsellor that taught Him?

14 Whom did He ask for enlightenment?
Who taught Him the pathway of right,
Or showed Him the way of true insight?

15 See! nations are nought but a drop on a bucket,
They count but as dust on a balance;
He lifteth the isles like a mote.
16 Too small for the fires (of His altars) is Lebanon,
Too few are its beasts for an offering.[6]

17 All nations are nothing before Him,
He counts them but empty nothing.
18 So to whom will ye liken God,
Or what likeness set over against Him?
19 An image! A craftsman hath cast it,
xli. A goldsmith o'erlaid it with gold.[7]
6 Each workman helpeth his fellow,
And saith to his neighbour, "Set to."
7 So the craftsman heartens the goldsmith,
The polisher says to the finisher,
"Fine piece of soldering that!"
xl. Then he nails down the statue securely.
20 And he who would carve a wood image[8]
Makes choice of a wood that decays not;
Then he seeketh a craftsman of skill,
To erect for him an image,
That is warranted not to topple.[9]

21 But know ye not then of yourselves, or from hearsay?
Hath this from the first not been told you?
Of this have ye not been aware,
Since the day that the world was founded?

22 It is He that sits throned on the vault of the earth,
So high that the dwellers thereon are like locusts;
That stretcheth the heavens across like a veil,
And spreadeth them out like a tent to dwell in.
23 It is He that reduceth proud princes to nothing,
That turneth the rulers of earth into nothing.
24 Scarce are they planted, and scarce are they sown,
And scarce hath their stock taken root in the earth,
When He bloweth upon them, and so they wither:
The whirlwind bears them away like chaff.

25 To whom will ye liken Me, then?
And who is My match? saith the Holy One.
26 Lift up your eyes on high;
See! who hath created all those?[10]
He who bringeth their host out by number,
And summoneth each by his name:
So great His resource and so mighty His power
That not one of them faileth to answer.

27 Why sayest thou, then, O Jacob,
And Israel, why maintain
That thy lot is unknown to Jehovah,
Thy right ignored by thy God?
28 Knowest thou not of thyself or by hearsay—
Jehovah is God eternal,
Creator of all the earth?

He fainteth not, neither is weary,
Unsearchable is His wisdom;
29 *He* giveth power to the weary,
And increase of strength to the feeble.

30 Youths may faint and grow weary,
And young men may stumble and fall;
31 But those that wait for Jehovah
Shall find their strength renewed;
They shall put forth pinions like eagles.
They shall run, and not grow weary;
They shall walk, and not be faint.

The Sovereignty of God as Seen in History, and Especially in the Rise of Cyrus (xli.)

The Rise of Cyrus a Proof of Jehovah's Power

xli.
1 Hearken in silence, ye coast-lands, to Me,
And await, ye nations, Mine argument:[1]
Come hither, then state your case;
So let us approach the tribunal together.

2 Who raised up him[2] from the east land,
Whose steps are attended by victory,
Sweeping the nations before him,
And laying kings low at his feet?

His sword doth make them like dust
And his bow like the driven stubble;
3 He pursueth and passeth unharmed,
Nor toucheth the ground with his feet.[3]

4 Who is He that hath wrought and accomplished this?
It is He that from the beginning
Did summon the generations—
Even I, Jehovah, the First,
And with the Last am I.

5 The coast-lands have seen it and feared,
The ends of the earth fell a-trembling,
They came and drew nigh (to the judgment).

Israel is Jehovah's Servant, Loved and Upheld by Him

8 But[4] thou, Israel My Servant,
Jacob, whom I have chosen,
The offspring of Abraham My friend;
9 Whom I fetched from the ends of the earth,
And called from the corners thereof,
With the words, "My Servant art thou;
I have chosen, and not since rejected thee."
10 Fear not, for I am with thee;
Dread nothing, for I am thy God:
I will strengthen thee, yea, I will help thee;
My victorious hand will uphold thee.

11 See! all that are furious against thee
Shall end in shame and confusion;
The men that contended against thee
Shall pass into nothing and perish.
12 The men that have striven against thee
Thou never shalt find, though thou seek them
The men that are warring against thee
Shall wholly and utterly vanish.

13 For I, Jehovah thy God,
Have hold of thy right hand:
I say to thee, "Never fear,
For I Myself am thy helper."
14 Fear not, thou worm Jacob,
Thou tiny worm[5] Israel;

Jehovah saith, I am thy helper ;
Thy Redeemer is Israel's Holy One.

15 A threshing-sledge, see ! I will make of thee,
New and well-furnished with teeth ;
Thou shalt thresh the mountains to powder,
The hills thou shalt make like chaff.
16 The wind, when thou winnowest, shall scatter them,
The whirlwind shall bear them away ;
But thou shalt rejoice in Jehovah,
And glory in Israel's Holy One.

17 The poor who seek water where water is none,
The needy whose tongue is parched with thirst—
I, Jehovah, will hear their prayer,
I, who am Israel's God, will not leave them.
18 But streams on the hills I will open,
And springs in the midst of the valleys ;
The desert will I turn into pools of water,
The land that is parched into fountains of water.

19 I will plant in the desert the cedar,
Acacia, myrtle, and olive ;
I will set in the wilderness fir-trees,
The plane and the cypress together :

20 That men may see and acknowledge,
Consider and understand,
That this is the work of Jehovah's own hand,
The creation of Israel's Holy One.

No Heathen God Can Predict the Future

21 Now then, saith Jehovah,[6] bring forward your suit,
Produce your idols,[7] saith Jacob's King.
22 Let them come and declare unto us
The things that are yet to happen;
Declare how the past was foretold,
That we may give thought thereto.
Or announce what is yet to come,
That we may mark the issue;
23 Declare what shall be hereafter,
And then we shall know ye are gods.
Yea, do aught that ye please, good or ill,
That may strike us with awe to behold.
24 Now see, ye are nothing, and nought can ye do:
Hateful is he that doth choose you.

No Heathen God, but Jehovah Alone, Predicted the Advent of Cyrus

25 I have roused up one[8] from the north, he is come—
Even one from the sunrise who calls on My name;
He shall trample on princes like mortar,
As potter doth trample the clay.
26 But who from the first hath announced this,
That so we might recognize it?
Or who hath aforetime declared it,
That now we must own to its truth?
There was none that announced or declared it,
Not one heard a word from *you*.
27 It was I who first told it to Zion,[9]
And gave the glad news to Jerusalem.

28 I looked all around—there was no one ;
Not one of the gods could give counsel
Or answer, to aught that I asked them.

29 See ! one and all they are nothing,
And nothing can they do :
Their idols are wind and waste.

THE SERVANT (ISRAEL), HIS TASK AND DESTINY (xlii. 1-xliv. 23)

The Servant's Task

xlii.

1 Behold !
My Servant,[1] whom I uphold ;
My Chosen, the joy of My soul.
I have put My spirit upon him ;
He shall publish (My) Law[2] to the nations.

2 He shall not cry, nor shout,
Nor utter his voice in the streets ;
3 Not a reed that is bent shall he break,
Nor a wick that burns dim shall he quench.

He shall faithfully set forth (My) Law,
4 All erect and aglow shall he be :
He shall yet set (My) Law in the earth,
And the islands shall wait for his teaching.

5 Thus saith Jehovah, the God
Who spread out and stretched forth the heavens
Who created the earth and its fruits,
Giving breath to the people upon it,
And spirit to them that tread it :

With full and deliberate purpose[3]
Have I Jehovah called thee,
And taken thy hand in Mine;
I formed thee as pledge and symbol
Of My covenant with mankind—
A light to enlighten the nations,
To open the eyes of the blind,
And to bring from the dungeon the captives
Who sit in the darkness of prison.

I am the (true) God,[4] Jehovah;
This is the name that is Mine:
And My glory I yield to no other,
My praise shall no image enjoy.
Behold, the predictions of old are fulfilled,
And new things I now declare;
Before they spring into being,
I make them known unto you.

The New Song

Sing a new song to Jehovah,
His praise from the end of the earth;
Let the sea and its fulness roar,[5]
The islands and those that dwell there.
Let the desert rejoice with her cities,
The villages Kedar[6] inhabits;
Let Sela's[7] inhabitants sing,
Let them shout from the top of the mountains.
Let them give to Jehovah glory,
And tell forth His praise in the islands.
Jehovah goes forth like a hero,
He stirreth His rage like a warrior;
He shouteth His fierce battle-cry,
He engageth His foes like a hero.

Jehovah at last Bestirs Himself

14 Long time have I held My peace,
And restrained Myself in silence ;
But now, like a woman in travail,
I groan, I pant and gasp.
15 Mountains and hills I will waste,
I will dry up all their herbage ;
The streams I will turn into sand,
And the pools I will clean dry up.
16 The blind I will lead and guide,
By ways and by paths unfamiliar ;
Their gloom I will turn into light,
And the ground that is rough I will level
These are the things I will do,
They shall not be left undone.
17 But those that put trust in an idol,
And call an image their god,
Shall backward be driven in shame.

A Call for Repentance on Israel's Part

18 Hearken, ye that are deaf ;
And ye blind, look up, that ye see :
19 Who is blind but My Servant,
And who is deaf as My Messenger ?
Who is blind as Mine Envoy,[8]
And deaf [9] as Jehovah's Servant ?
20 Much have ye seen that ye marked not ;
Your ears, though open, were deaf.
21 Jehovah was pleased, for His righteousness' sake,
To make His instruction great and glorious.

22 Yet[10] it is still a people
Plundered and despoiled,
All of them snared in dungeons,
And hidden away in prisons—
A prey without prospect of rescue,
A spoil of which none saith "Restore."
23 Which of you now will give ear unto this,
Will attend and hear for the time to come?
24 Who gave up Jacob to plunderers,
And Israel to them that despoiled him,[11]
25 And poured His hot anger upon him,
In fury of war so intense
That it blazed round about him—he knew not why—
And it burned him, yet never to heart did he lay it?

Jehovah will Show His Love for Israel by Gathering her Exiles Home

xliii.

1 But now—thus saith Jehovah,
Thy Creator, O Jacob, thy Maker, O Israel—
Fear not, for I have redeemed thee,
And called thee by name: thou art Mine.
2 When thou passest through waters, then I will be with thee;
No rivers shall bear thee away in their flood:
When thou walkest through fire, thou shalt no wise be scorched,
And the flames shall not kindle upon thee.
3 For I am Jehovah thy God,
Thy Deliverer, Israel's Holy One;
Egypt I give[1] as thy ransom,
Yea, Seba and Cush[2] in thy stead

Because in My sight thou art precious,
Both honoured and beloved,
Those lands[3] I will give as thy ransom,
Those peoples in thy stead.
Therefore fear not, for I am with thee.

I will bring thy seed from the sunrise,
And gather thee out of the sunset;
I will say to the north, "Give them up;"
And unto the south, "Withhold them not."
Bring in My sons from afar,
And My daughters from the ends of the earth—
Every one that is called by My name,
Whom I fashioned and made for My glory.

Israel is Jehovah's Witness to the World

Forth! ye folk[4] that have eyes, but are blind;
And ye that have ears, yet are deaf.
The nations are all assembled,
The peoples are gathered together.
Which of them all can declare such a thing,[5]
Or announce to us such in advance?
Let them prove themselves right by the witness they bring,
Who shall say, when they hear, "It is true."

But *ye* are My Witnesses—thus saith Jehovah—
My Servants, whom I have chosen,
That they[6] may acknowledge and trust Me,
And learn I am ever the same.
No god was formed before Me,
And after Me shall be none.

11 I, even I, am Jehovah,
And Saviour beside Me is none.

12 It was I, and no strange god among you,
Who announced and declared and delivered.
Ye are My witnesses—thus saith Jehovah—
And I am God from of old,
13 From henceforth ever the same.
There is none that can snatch from My hand,
And who can reverse what I do?

The Deliverance from Babylon more Wonderful than the Deliverance from Egypt

14 Thus saith Jehovah, your Redeemer,
The Holy One of Israel:
For your sake I send unto Babylon,
And down will I bring them in flight.
I will lay the Chaldeans low,
And turn their rejoicing to mourning;[7]
15 For I am Jehovah, your Holy One,
The Creator of Israel, your King.

16 Thus saith Jehovah,
Who of old made a way through the Sea,[8]
And a path through the mighty waters;
17 Who chariot and horse led forth,
The warriors and war-host together—
They lay down, but they rose no more,
They were quenched and put out like a wick—
18 Think of those old things no more,
Nor give heed to those deeds of the old time.

19 For see! I am doing a new thing,
Already it springeth to view:
Do ye not recognize it?

Yea, a path I will make through the desert,
And rivers in the wilderness;
20 The wild beasts shall render Me honour,
The jackals and the ostriches.
For with water I dower the desert,
The wilderness with streams,
To yield drink to My chosen people,
21 The people I formed for Myself,
To tell abroad My praise.

Israel's Restoration is Due, not to her own Merits, but to Jehovah's Free Grace

22 Yet thou hast not called upon *Me*,[9] O Jacob,
Nor wearied thyself about Me, O Israel.
23 Thou hast not brought unto Me
Burnt offerings of sheep,
Nor didst honour Me with thy sacrifice.

I burdened thee not with offerings,
Nor wearied thee with frankincense;
24 Thou boughtest Me no sweet cane with thy money,
Thou satedst Me not with the fat of thy sacrifice.
But thou by thy sins hast burdened Me,
And through thy transgressions hast wearied Me.
25 Yet I, even I, am He
That blotteth out thy transgressions;[10]
Thy sins I remember no more.

26 Call to My mind thy merits,
Let us urge our several pleas ;
Reckon up all that thou canst,
To prove thyself in the right.
27 Thine ancient sire[11] was a sinner,
Thy prophets[12] were rebels against Me,
28 My Temple thy princes profaned ;[13]
So Jacob I gave to destruction,
And Israel to reviling.

xliv.

1 Yet hear now, Jacob My Servant,
And Israel, whom I have chosen ;
2 Thus saith Jehovah thy Maker,
Who formed thee and helped thee from birth :
Fear not, Jacob My Servant ;
Jeshurun,[1] whom I have chosen :
3 For water I will pour on the thirsty,
And rills on the ground that is dry.
On thy sons I will pour out My spirit,
My blessing upon their offspring :
4 And then shall they grow like the grass among waters,[2]
Like willows by water-courses.
5 And one[3] shall declare, "I belong to Jehovah ;"
Another shall call himself Jacob :
Another shall write on his hand,[4] "To Jehovah,"
And add to his own name the surname of Israel.

Israel's God is Sovereign and Eternal

6 Thus saith Jehovah, the King of Israel,
His Redeemer, Jehovah of Hosts :
I am the First, I too am the Last,
Beside Me is no god at all.

7 Who is like Me? Let him stand and proclaim[5]
And declare it and set it in order before Me?
Who hath announced from of old things to come?[6]
Let them tell us the things that shall yet come to pass.
8 Be not disquieted, be not afraid:
Have not I from the old time proclaimed and declared it?
Ye are my Witnesses: is there a God
Or a Rock beside Me at all?[7]

The Folly of Idolatry

9 Makers of idols[8] are all an illusion,
And profitless all are the idols they dote on;
No vision or insight have those who adore them,
And so in the end they shall come but to shame.
10 (The fool who believes) he hath fashioned a god,
Hath but fashioned a profitless metal image.
11 The magical arts are all put to shame,
The words of enchantment are only human.
The worshippers all, when they stand assembled,
Shall tremble and come to confusion together.

12 The smith prepareth it[9] over the coals,
And into the shape that is fitting he hammers it,
Working it up with his sturdy arm.
Then hunger comes over him—feeble he groweth,
Or faint, if so be that he drinketh no water.
13 The carpenter stretcheth his measuring-line,
With a stylus he traceth the shape of the image,
And carves it with tools into human likeness,
A fair human likeness, to rest in a chapel.

14 Forth a man goeth to cut himself timber;
From the forest he chooseth a plane or an oak,
Which the Lord[10] did plant, and the rain hath nourished,
For men to make use of as fuel for kindling.

15 He sets it ablaze and he warmeth himself,
Or he kindleth a fire, and baketh bread ;
Or he maketh it into a god and bows down to it,
Fashions an image and falls down before it.
16 One half of the wood in the fire he burns,
Then he roasteth flesh on the embers therefrom ;[11]
Whereafter he eateth the roast to his fill,
Then he warmeth himself, and he saith, "Ha ! ha !
Now I am warm, I feel the glow."
17 The rest of it then he makes into a god—
To an image, and bows down prostrate before it.
He prayeth to it, and his prayer is this :
"Deliver thou me, for thou art my god."

18 No insight hath he, and no power of discernment,
His eyes are besmeared, that he cannot see,
And his mind is sealed past understanding.
19 He suffereth never his thoughts to ponder,
He hath not the sense or the insight to say,
"One half thereof in the fire I have burned,
And bread I have baked on the embers therefrom ;
Flesh I have roasted and eaten : and then
Of the rest shall I make a detestable image,
And bow myself down to a block of wood ?"

20 Who taketh delight in combustible idols[12]
Is led far astray by delusion of heart :
He cannot deliver himself, and confess
That his hand has been grasping an utter delusion.

Let the World Rejoice over Israel's Redemption

21 Remember these things,[13] O Jacob ;
Yea, Israel, for thou art My Servant.
I made thee, My Servant art thou ;
O Israel, thou must not renounce Me.
22 I blot out thy sins as a mist,
As a thick dark cloud thy transgressions ;
Return unto Me, for I have redeemed thee.

23 Rejoice, O ye heavens, for Jehovah hath wrought it;
 And shout, O ye depths of the earth.
 Break forth into jubilant cries, ye mountains;
 Thou forest, and all the trees therein.
 For Jehovah hath now wrought redemption for Jacob,
 He showeth His glory in Israel.

CYRUS AND THE OVERTHROW OF BABYLON (xliv. 24-xlviii. 22)

Jehovah Calls Cyrus and Bestows upon Him a Career of Victory, for Israel and the World's Sake

24 Thus saith Jehovah, thy Redeemer,
 Who formed thee from the womb:
 I am Jehovah, Creator of all things,
 That stretched forth the heavens alone,
 And spread out the earth by Myself;
25 That frustrateth the omens of soothsayers,[14]
 Making diviners like fools,
 Thrusting the wise to the background,
 And turning their science to folly;

26 But the words that *My* servants have spoken I confirm,
 And the purpose My messengers urge I fulfil.
 For I say of Jerusalem, "Thou shalt be peopled,[15]
28*c* The Temple foundations shall yet be laid:
26 The cities of Judah shall yet be rebuilt,
 And the ruins thereof I will raise again."
27 I will say to the deep,[16] "Be dry;
 For all thy floods I will wither."
28*a* Cyrus I name as My friend,[17]
 b He shall execute all My purpose.

xlv.

1 Thus saith the (true) God,[1] Jehovah,
To Cyrus His Anointed,[2]
Whose hand I hold in Mine,
To bring down nations before him,
To open doors before him,
And gates—to be closed no more:
2 "I will go in person before thee,
And mountains[3] I will level;
I will shiver the doors of bronze,
And cleave bars of iron in sunder.

3 I will give thee the dark-hidden treasures,
In secret places hoarded,
That so thou mayest learn that I am Jehovah,
The God of Israel, who called thee by name.
4 For the sake of Jacob My Servant,
And Israel My Chosen,
I called thee by thy name:
Though thou knewest Me not, I rejoiced in[4] thee.
5 I am Jehovah, and there is no other;
Beside Me is no god at all.

1*c* The loins of kings I ungird;
5*c* But thee will I gird, though thou knewest Me not;
6 That men from the sunrise and sunset
May know there is none beside Me.
I am Jehovah, and there is no other,
7 The Maker of light, the Creator of darkness,
The Maker of weal, the Creator of woe:
It is I, Jehovah, that doeth all this."

8 Ye heavens, pour down your showers,
 Let victory[5] rain from the skies.
Let the earth open (her womb)
 And bring forth the fruit of deliverance.
Let victory blossom therein :
 It is all My creation, Jehovah's creation.

Murmurs against Cyrus Rebuked

9 Woe unto him that doth strive with his Maker—
 A potsherd no better than earthen potsherd.
Doth the clay say to the potter,[6]
 "What thing is this that thou makest ?"
Doth the vessel he wrought exclaim,
 "What a handless person thou art !"
10 Woe to the son who saith,
 "Sire, what is this thou begettest ?"
 Or "Mother, what bringest thou forth ?"

11 Thus saith the (true) God,[7] Jehovah,
 Israel's Maker and Holy One :
Would ye ask Me of things to come,
 Or command Me as touching My handiwork ?[8]
12 It was I—the Maker of earth,
 The Creator of man upon it,
Whose hands stretched out the heavens,
 And on all their host laid charge—
13 It was I who of purpose[9] aroused him,[10]
 And all his ways I smoothe :
He it is that shall build My city,
 And set Mine exiles free ;
Yet neither for price nor reward.
 Thus saith Jehovah of Hosts.

The Heathen Acknowledge the Uniqueness of Israel and Her God

14 Thus saith Jehovah of Hosts :[11]
The peasants[12] of Egypt, the merchants of Cush,
And the giant men of Seba,
Shall pass in procession as lieges before thee,
And walk behind thee in chains.
They shall bow to thee prostrate, and thus they shall pray to thee :
"God is with thee alone,
There is no other god at all :
15 Yea, truly with thee God hideth Himself ;
Yea, Israel's God is a Saviour."

16 Ashamed and confounded together
Are all who have risen up against Him[13]—
The idol-making craftsmen.
17 But Israel is saved by Jehovah
With salvation everlasting :
Ye shall not be ashamed or confounded
For ever and evermore.

Jehovah Desires the Salvation of the Whole World

18 For thus saith Jehovah, God indeed,
Creator of the heavens,
Who made the earth and fashioned it,
And also fixed it fast,
Creating it not for a desert,
But fashioning it for man's home:
"I am Jehovah, and there is none other

19 Not in secret spake I,
Nor in any land of darkness;
The offspring of Jacob I asked not
To go in vain quest of Me.
I am Jehovah, My words are true,
And straight are My proclamations.

20 Come, ye that survive of the nations,
Assemble,[14] draw near together.
No shred of sense have they
That carry an image of wood,[15]
And make their prayers to a god
Who is impotent to save.

21 Declare and bring forward (your case),
Yea, let them take counsel together:
Who hath announced this of old,[16]
Or declared it in days gone by?
Is it not I, Jehovah?
There is no other god beside Me—
A righteous God, and a Saviour,
And none there is beside Me.

22 Look unto Me and be saved,
All ye ends of the earth;
For I am God, and there is no other.
23 By Mine own self have I sworn
That to Me every knee shall bow,
Every tongue shall swear allegiance,
24 And own that Jehovah alone
Is the Giver of strength and of victory."
All that were furious against Him
Shall come unto Him with shame;

25 But all the descendants of Israel
Shall triumph and boast in Jehovah.

The Downfall of Babylon's Gods

xlvi.

1 Bel[1] boweth down, Nebo[1] stoopeth :
Consigned are their idols to beasts—
On weary beasts lifted and laden.
2 They crouch, they are bowed down together ;
Unable to rescue their load,
They themselves are gone into captivity.

3 Hearken to Me, house of Jacob,
Ye of Israel's house that remain,
All ye that from birth have been carried[2]
And upheld since the day ye were born.
4 Till old age I am ever the same ;
Till your hair is grey, I will carry you.
It is I that have borne the burden,
It is I that will carry it still ;
It is I that will carry and save you.
5 To whom will ye liken or equal Me ?
Whom will ye set as My peer ?

6 They that freely give gold from a purse
And that weigh in a balance the silver,
Hire a goldsmith to fashion a god of it ;
Then they fall down and worship it.
7 They carry the load on their shoulder,
And set it down on its base,
Where it stands, in its place, unmoved.
It answereth no man's cry,
It saveth no man in his trouble.

8 Reflect, then, and own yourselves guilty ;[3]
Ye rebels, lay it to heart.
9 Remember the things of long ago ;
For I am God, and there is no other,
Yea, God indeed—there is none like Me.
10 From the first I declare the issue,[4]
From ancient times things yet to be done ;
I declare that My purpose shall stand,
I will execute all My pleasure.
11 I have called a wild bird [5] from the sunrise,
The man of My purpose from a far distant land.
I will usher in what I promised,
And accomplish the thing that I planned.

12 Hearken to Me, ye faint-hearted,[6]
Who deem that your triumph is far away ;
13 The triumph I bring you is near, not far,
My deliverance shall not tarry.
I will set the deliverance in Zion,
And lavish My glory on Israel.

The Downfall of Babylon

xlvii.
1 Come down, and sit in the dust,
O virgin daughter of Babylon ;
Sit on the ground unthroned,
O daughter of the Chaldeans :
For thou shalt be called no more
The Tender and the Dainty.
2 Take mill-stones, and grind the meal ;[1]
And put thy veil aside.
Strip off thy skirt, and pass
Bare-leggëd through the rivers.

3 Let thy nakedness be uncovered,
And let thy shame be seen.
For vengeance I will take,
Irrevocable vengeance[2]—
4 Thus saith our Redeemer,
Jehovah of Hosts is His name,
The Holy One of Israel.

5 Sit in silence and shrouded in darkness,
O daughter of the Chaldeans;
For thou shalt be called no more
The Mistress of Dominions.
6 True, I was wroth with My people,
My heritage I profaned;
And I gave them into thy hand,
But thou showedst no pity upon them;
Thou laidest upon the aged
Thine exceeding heavy yoke.
7 Thou saidst, "I shall live for ever,
And be Mistress evermore;"
These things thou didst lay not to heart,
Nor didst think how it all would end.

8 Hear this now, Lady of pleasure,
Who sittest so securely,
And sayest in thy heart,
"It is I, there is none beside me;
I shall never sit as a widow,
Nor know the loss of children."
9 These two things shall come upon thee,
Full swift in a single day—
The loss of thy husband and children
Shall suddenly[3] come upon thee,

Despite thy many spells,
Despite thine enchantments many,
10 Despite thy trust in thy wickedness,
And thy fancy that no one can see thee.

Behold thy wisdom and knowledge [4]—
'Tis they that have led thee astray ;
And thou in thy heart didst say,
"It is I, there is none beside me."
11 So disaster shall come upon thee,
Which no knowledge of thine can avert ;
Destruction shall fall upon thee,
Which thou hast no power to appease ;
Sudden ruin shall come upon thee,
Which thou hast no knowledge (to banish).
12 Abide, then, by thine enchantments,
Abide by thy sorceries many,
Wherein thou hast toiled from thy youth.
Perchance thou mayest somewhat avail,
Perchance thou mayest yet strike terror.[5]

13 Thou hast wearied thyself with thy counsellors ;
Now let them stand up and save thee—
Those men that divide up the heavens,
Directing their gaze to the stars,
And month by month make known
What things are coming upon thee.
14 But see ! they are all like stubble,
The fire doth burn them up.
Not even themselves[6] can they save
From the mighty power of the flame :—
It is no glowing coal to warm at,
No fire to sit before.

15 Such then have they proved unto thee,
In whose cause thou hast toiled from thy youth ;
They flee staggering, each his own way—
Not a man of them all to save thee.

The Summons to Depart from Babylon

The New Prophecies will be Fulfilled as Surely as the Old

xlviii.

1 Hear this, O household of Jacob,
Called by the name of Israel,
And sprung from the loins[1] of Judah,
That swear by the name of Jehovah,
And celebrate Israel's God—
But neither with justice or truth ;
2 For they call themselves after the Holy City,
And lean on the God of Israel,
Whose name is Jehovah of Hosts.

3 Of old I announced predictions,
And uttered them forth from My lips :
Of a sudden I wrought, and they came.
4 But I knew that thou wast stubborn,
With a neck like an iron band,
And a forehead all of brass ;
5 So I told it thee long ago :
Ere it came to pass, I informed thee :
In case thou shouldst claim that thine idol had wrought it,
Thine images—molten or graven—appointed it.
6 Thou hast heard it, now see it fulfilled ;
Wilt thou not bear witness to it ?

And now I announce to thee new things,
 And secrets thou hast not known—
7 Now created, and not of old,
 Things thou hitherto hadst not heard—
 In case thou shouldst say "See! I knew them."
8 Thou neither hast heard nor known them,
 Thine ear was not opened at all;
For I knew thee for very traitor,
 Thy name was Apostate from birth.

9 For Mine own name's sake I was patient;
 Because of Mine honour I spared thee,
 And did not cut thee off.
10 I refined thee, but not like silver;
 I proved thee in furnace of pain.
11 For Mine own sake, Mine own sake, I did it—
 For how should My name be profaned?—
 And My glory I yield to no other.

Cyrus Fulfils Jehovah's Purpose upon Babylon

12 Hearken to Me, O Jacob,
 And Israel whom I have called;
I am ever the same, the First,
 And also the Last am I.
13 It was My hand that founded the earth,
 And My right hand that spread out the heavens:
When unto them I call,
 They stand forth all together.

14 Gather, then, all of you, listen:
 Which of them all[2] hath declared this?
Who is it, pray, that hath brought him[3]
 To work his will upon Babylon,
 His might upon the Chaldeans?[4]

15 It is I Myself who have spoken,
And given to him his call ;
I have brought him and prospered his way.
16 Draw nigh to Me, hearken to this.
From the first I spake not in secret ;
From the time that it was, there am I.
And now the Lord Jehovah
Hath sent me, endowed with His spirit.[5]

The Blessings of Obedience

17 Thus saith Jehovah thy Redeemer,
The Holy One of Israel :
I am Jehovah thy God,
Who teacheth thee for thy profit,
Who guideth thee the way thou shouldst go.
18 Oh, that to My commandments
Thou hadst but given heed !
Then thy welfare had been like a river,
Thy weal like the waves of the sea.
19 Thy seed had been then like the sand,
And thine offspring as the dust.
Thy name would nevermore
Be cut off or destroyed from before Me.

Forth from Babylon !

20 Forth, then, from Babylon,
Flee from Chaldea ;
With loud cries of triumph
Declare this and publish it.
Tell ye it forth
To the ends of the earth :
Say, "Jehovah hath ransomed
His Servant Jacob."

21 They suffered no thirst
When through deserts He led them ;
For them He made water
To flow from the rock :
Yea, He cleft the rock open
And waters gushed forth.[6]

22 There is no peace, saith Jehovah, to the wicked.[7]

THE RESTORATION OF ISRAEL AND THE FUTURE GLORY OF ZION (xlix.–lv.)

The Servant Discouraged, butat last Triumphant

The Servant: His Seeming Failure and his Great Destiny

xlix.

1 Hearken,[1] ye isles, unto me,
And ye peoples from far, give attention.
Jehovah hath called me from birth,
From the womb of my mother He gave me my name.[2]

2 Like a sharp sword made He my mouth,[3]
In the shadow of His hand did He hide me;
He made me a polished shaft,[4]
In His quiver He concealed me.

3 And He said to me, "Thou art My Servant,
In whom I will show My glory;"
5*e* And so I had honour in the sight of Jehovah,
f My God became my strength.

4 But I said, "I have laboured in vain,
I have spent my strength on an empty nothing;
Yet safe is my cause with Jehovah,
And my recompense with my God."

5*a* And now—thus saith Jehovah,
Who formed me from birth for His Servant,
To bring Jacob back unto Him,
And that Israel to Him might be gathered—

6 He saith, "It is too light a thing[5]
To raise up the tribes of Jacob,
And Israel's dispersed[6] to restore :
I will make thee a light to the nations,[7]
That so My salvation may reach
To the very ends of the earth."

Israel's Happy Return and Restoration

7 Thus saith the (true) God[8] Jehovah,
Israel's Holy Redeemer,
To him who of men is contemned,
Abhorred of the nations, the servant of tyrants :
Kings, when they see thee,[9] shall rise,
And princes shall bow down in homage,
Because of Jehovah the Faithful,
And Israel's Holy One, who chose thee.

8 Thus saith Jehovah :
Now will I favour and answer thee,
Now will I help and deliver thee ;
Making thee pledge and symbol
Of My covenant with mankind :[10]
Restoring the (ruined) land,
And allotting the desolate heritage ;
9 Bidding the prisoners go forth,
And the inmates of darkness to show themselves.

They shall pasture wherever they go,
Ev'n on all the bare hills shall be pasture ;
10 They shall neither hunger nor thirst,
Neither sun nor the hot wind shall smite them.
For One that doth pity shall lead them,
And guide them to fountains of water.

11 I will make all the mountains a highway,
And roads shall be raised everywhere.
12 Lo ! yonder they come from afar,
Some from the north and the west,
And some from the land of Syene.[11]

13 Sing, O ye heavens, for joy ;
And earth, do thou exult ;
Let the mountains break forth into song.
For Jehovah doth comfort His folk,
Taketh pity upon His afflicted.

The Consolation of Zion

Wasted Zion will be Rebuilt and Repeopled

14 "But Jehovah," saith Zion, " hath left me ;
My Lord hath forgotten me clean."
15 Can a woman forget her babe,
Cease to pity the son of her womb ?
Yes, such may indeed forget,
But never will *I* forget *thee.*
16 I have graven thee on My hands,
And thy walls are for ever before Me :
17 In haste men are coming to build thee ;[12]
While those that have torn thee down
And laid thee in ruins, shall leave thee.

18 Lift up thine eyes round about, and behold[13]
How they flock to thee, all of them gathered together.
Yea, thus saith Jehovah on oath, As I live,
Thou shalt wear them upon thee as jewels on a garment,
And bind them about thee as bride binds her girdle.[14]

19 For thy desolate wastes and thy ruined land
(Shall be turned to a garden and crowded with men).[15]
Then scarce room enough shalt thou have for thy people,
When those that devoured thee are far away.

20 The children thou long wast bereft of
Shall one day declare in thine ears,
"This place is too narrow for me,
Give me ampler space to dwell in."
21 And then shalt thou say in thy heart,
"Who can have borne me these children?
Since I am bereaved and unfruitful,[16]
Who can have reared these children?
Behold! I was left all alone:
Who[17] then can these children be?"[18]

Three Words of Consolation

At a Signal from Jehovah, the Nations shall Bring Israel Back to Zion

22 Thus saith the Lord Jehovah:
Behold I will lift up My hand to the nations,
And raise for the peoples My banner (as signal);
And then shall they bring thy sons in their bosom,[19]
And carry thy daughters upon their shoulders.
23 Kings shall be thy foster-fathers,
And queens shall be thy nursing mothers;
With face to the earth they shall do thee homage,
And lick the dust of thy feet:
And then thou shalt know that I am Jehovah,
Who never will bring those who trust Me to shame.

Jehovah is Omnipotent

24 Can prey from the mighty be wrenched,
Or can captives escape from a tyrant ?[20]
25 Verily, thus saith Jehovah :
Yes, ev'n from the mighty can captives be wrenched,
And the prey of a tyrant escape ;
But *I* will defend thy cause,
I will deliver thy children,
26 And cause thine oppressors to eat their own flesh,
And to drink themselves drunk with their blood
as with wine.
And then all flesh shall know
That I am thy Saviour-Redeemer,
Jehovah, the Strong One of Jacob.

Jehovah's Omnipotent Love

1.
1 Thus saith Jehovah :
Where[1] is the bill of your mother's divorcement,
Wherewith I have put her away ?
Or which of My creditors is it
To whom I have ever sold you ?[2]
If sold ye have been, 'tis because of your sins ;
Your rebellions have led to your mother's divorce.

2 Why, when I came, was there no one,
And none to respond when I called ?
Is My hand too short to deliver ?
And have I no power to rescue ?
With a word of rebuke did I dry up the sea,[3]
And rivers I turned into desert ;
Their fish dried up[4] for lack of water,
Their monsters[5] perished on thirsty land.

3 I clothed the heavens in mourning,
And sackcloth I made their covering.

The Servant Tried but Trusting

4 The Lord Jehovah hath given me[6]
The tongue of a true disciple,
To know how to answer[7] the weary
With words (of consolation).

In the morning He wakeneth mine ear
To listen, as true disciple ;
5 As for me,[8] I have not been rebellious,
Or turned me backward away.

6 I gave my back to the lash,
And my cheeks unto those that plucked them ;
My face I did not hide
From insult or from spitting.

7 For the Lord Jehovah doth help me,
And so I am not confounded ;
I set my face like a flint,
And I know I shall never be shamëd.

8 My Vindicator is nigh,
Who then dare contend with me ?
Let us both stand up together.
Who dare be mine opponent ?
Let him draw nigh unto me.

9 See, Jehovah the Lord is my helper ;
Where, then, is the man that can worst me ?
They all like a garment shall crumble,
The moth shall eat them up.

Exhortation

10 Let that man among you that feareth Jehovah
Give ear to the voice of His Servant.[9]
Whoso walketh in darkness,
With not a gleam of light,
Let him trust in the name of Jehovah,
And lean upon his God.

11 All ye that kindle a fire,
And ye that set brands aflame,[10]
Begone to the flame of your fire,
Get ye into the brands ye have lighted.
This is your fate at My hand,
That ye lie in the place of torment.

Words of Encouragement and Promise

Deliverance is Near and Sure

li.
1 Hearken to me, ye that yearn for redress,
That seek for the aid of Jehovah ;
Look to the rock from which ye were hewn,
To the quarry from which ye were digged.
2 Look unto Abraham your father,
And Sarah—her who bore you :
For he was but one, when I called him,
Yet I blessed him and increased him.

3 So Jehovah hath comforted Zion,
Hath comforted all her ruins,
Her desert hath made like Jehovah's own garden,
Like Eden itself her wilderness.
Therein shall joy and gladness be found,
Giving of thanks and the sound of melody.

4 Give heed unto Me, My people,
O nation of Mine, give ear ;
For from Me shall direction go forth,[1]
Ev'n My law to enlighten the nations.
5 I will bring My deliverance swiftly ;[2]
My victory is now on the way,
Mine Arms shall judge the peoples.
For Me do the islands wait,
They shall set their hope in My Arm.
6 Lift up your eyes to the heavens,
And look on the earth beneath ;
For the heavens shall vanish like smoke,
And the earth like a garment (shall perish ;
The world)[3] shall crumble to pieces,
Her people shall die like gnats :
But eternal shall be My salvation,
My triumph shall not fail.
7 Hearken to Me, ye that care for the right,
Ye folk in whose heart is My teaching ;
Be not afraid of the insults of men,
Let not their reviling dismay you :
8 For even as a garment the moth shall consume them,
The worm shall consume them like wool ;
But eternal shall be My salvation,
My triumph from age to age.

Appeal to Jehovah to Show His Ancient Power

9 Awake, O Arm of Jehovah,
Awake, and clothe thee with might ;
Awake as in days of old,
As in ancient generations.
Art *thou* not the Arm that hewed Rahab in pieces,
And pierced the dragon[4] through ?

10 Art *thou* not the Arm that once dried up the sea,
The waters of mighty ocean,
That made the depths of the sea
A way for the ransomed to pass?[5]

12 I, I am He that doth comfort thee:
How then shouldst thou be afraid
Of frail man that shall die, or of mortal
That passeth away like the grass;
13 And forgettest Jehovah thy Maker,
Who stretched forth the heavens and founded the earth;
And livest in ceaseless dread
Of the fury of the oppressor?
Where is now the oppressor's fury,
Who aimed at thy destruction?
14 Soon shall the captive be freed,
He shall not end in death and the pit,
Nor suffer for lack of bread.[6]

15 I am Jehovah thy God,
Who stirreth the sea into roaring waves:
Jehovah of Hosts is My name.
16 And I put My words in thy mouth,[7]
In the shadow of My hand did I hide thee,
When I stretched forth[8] the heavens and founded the earth,
And said unto Zion, "My people art thou."

Jerusalem's Affliction: Her Speedy Redemption and Glory

17 Bestir thee, bestir thee; arise, O Jerusalem,
Who hast drunk at the hand of Jehovah
The cup of His indignation,
And the bowl that bewilders hast drained to the dregs.

18 Of all the sons thou hast borne
There is not a man to guide thee;
Of all the sons thou hast reared
There is none to take thy hand.
19 A twofold woe hath befallen thee;
Who may with thee condole?
Wreck and Ruin, Famine and Sword—
And who may comfort thee?
20 Thy sons in a swoon were lying[o]
Like an antelope in a net,
Filled full with Jehovah's fury
And with the rebuke of thy God.
21 Therefore hear now this, thou afflicted one,
Drunken, but not with wine:
22 Thus saith thy Lord Jehovah,
Thy God who defendeth His people:
"Behold, from thy hand I have taken
The cup that bringeth bewilderment;
The chalice of My fury
Thou shalt never drink again.
23 I will hand it to thy tormentors,
To those that afflicted thee,
And commanded thee to bow down
That they might pass over thee:
Yea, thou madest thy back like the ground,
Like a street for men to pass over."

lii.

1 Awake, awake, O Zion,
Put on thy garment of strength;
Put on thy glorious raiment,
O Holy City, Jerusalem:
For never shall enter thee more
The uncircumcised or unclean.

2 Shake thyself from the dust,
 And arise, O captive[1] Jerusalem;
Loose thee the bands of thy neck,
 O captive daughter of Zion.

3 For thus saith Jehovah,[2] "For nought were ye sold and
4 without money shall ye be redeemed." For thus saith the
Lord Jehovah, "My people went down at the first to
Egypt to sojourn there; and Assyria oppressed them
5 without cause. And now," saith Jehovah, "wherein have
I been advantaged here,[3] in that My people have been
taken away for nought? See! those who waited for Me,"
saith Jehovah, "are become a byword,[4] and My name is
6 ever ceaselessly reviled. Therefore in that day shall My
people know My name, that it is I who have promised.
Behold, it is I."

7 How fair are the feet on the mountains
 Of him that proclaimeth good tidings,
The herald of peace and good tidings,
 That bringeth the news of deliverance,
That saith unto Zion,
 "Thy God doth reign."
8 Thy watchmen lift up their voices
 In jubilant cries together,
For eye to eye[5] they look
 On Jehovah returning to Zion.
9 Ye ruins of wasted Jerusalem,
 Break into singing together:
For Jehovah doth comfort His people,
 He bringeth Jerusalem redemption.

10 In the sight of all nations Jehovah
 Hath bared His holy arm;
And all the ends of the earth
 Shall see how our God hath saved us.

11 Away, away, get ye hence,
And touch no unclean thing ;
Get ye forth from her, make yourselves pure,
Ye that bear the vessels of Jehovah.
12 Nor need ye go forth in haste,
Nor depart as though ye were fugitives ;
For Jehovah goeth before you,
And Israel's God is your rearguard.

The Humiliation and Exaltation of the Servant

The Servant : His Sufferings and His Great Glory

13 See,[6] Israel[7] My Servant shall yet be exalted
And raised exceeding high.
14 And as many were erstwhile appalled at his fate
(And kings at his destiny shuddered),[8]
15 So many a nation shall yet do him homage[9]
And kings shall be silent for awe of him.

For what they had never been told shall they see,
liii. They shall gaze upon things unheard of before.
1 "Who[1] could have ever believed" (they[2] shall say)
"Such a tale as that which we hear ?"[3]
And to whom hath the arm of Jehovah
Been ever so revealed ?

The Sorrows, Humiliation, and Death of the Servant

2 He grew like a sapling before us,[4]
A shoot out of ground that was dry ;
No beauty had he to attract us,
lii. No figure to win our regard ;
14*b* He was marred beyond human semblance,
c He looked like a man no more.

liii.

3 He was spurned and forsaken of men,
Familiar with suffering and pain ;
As one from whom men hide their faces,[5]
He was spurned and we heeded him not.

4 But *ours*[6] was the pain that *he* bore,
And the sorrows he carried were ours ;
Yet by *us* he was counted as smitten
And tortured by God's own hand.

5 But ours was the sin that pierced him,
The guilt that crushed him was ours :
Yea, *he* was chastised for *our* welfare,
And *his* stripes brought healing to *us*.

6 We had all of us wandered like sheep,
Each turning a way of his own,
While Jehovah had laid upon *him*
The iniquity of[7] us all.

7 Though outraged, he was submissive,
He opened not his mouth ;
Like a lamb that is led to the slaughter,[8]
Or sheep that with shearers is dumb.[9]

8 He was dragged away by injustice,[10]
And who gave a thought to his fate ?
He was torn from the land of the living,
And smitten to death[11] for the sins that were ours.[12]

9 His grave was appointed with rebels,
His funeral mound[13] with the wicked ;[14]
Although he had done no violence,
Nor was any deceit in his mouth.

The Servant's Ultimate Exultation and Glory

10 'Twas the will of Jehovah that crushed him with pain ;[15]
But by yielding himself as an offering for sin,
He shall yet see an offspring, his days shall be long,
And the purpose of God shall through him be triumphant.

11 For He hath delivered his soul from anguish,
His eyes He hath filled with abundance of light."[16]
"In the sight of the many My[17] Servant stands justified,
Theirs is the guilt that this man doth bear.

12 For this he[18] shall win with the great an inheritance,
He with the strong shall divide the spoil ;
Because he had poured out his soul unto death,
And had suffered himself to be numbered with rebels ;
Though the sins that he bore were the sins of the world,[19]
And for those very rebels he had offered his prayer."

The Future Glory of Jerusalem

liv.

1 Sing, thou barren, that didst not bear,
Thou that travailedst not, break forth into singing ;
For more are the sons of the woman forlorn
Than the sons—saith Jehovah—of her that is married.

2 Enlarge the space for thy tent,
And stretch out thy canvas unstintingly ;

Lengthen thy cords, and thy stakes[1] fasten well,
3 For to right and to left shalt thou spread.
Thy sons shall possess the nations,
And people the cities now desolate.

4 Fear not, for never shalt thou be ashamëd,
Nor put to the blush, therefore be not confounded.
The shame of thy youth[2] thou shalt clean forget,
And remember no more the reproach of thy widowhood.[3]

5 For thy husband is He that made thee,
Jehovah of Hosts is His name;
Thy Redeemer is Israel's Holy One,
The God of all the earth.[4]

6 As a wife forsaken and grieved
To Himself hath Jehovah recalled thee;
Can a wife wooed in youth be rejected?
Thus saith Jehovah thy God.

7 I forsook thee a little while,
But in great compassion I will gather thee;
8 In a burst of wrath for a moment
I hid my face from thee,
But with love everlasting I pity thee,
Saith Jehovah thy Redeemer.

9 Like the days of Noah are these days to Me:
As I sware that the waters of Noah
Should no more pass over the earth,
So I swear I shall never again
Be angry with thee, or rebuke thee.

10 Though the mountains should remove,
And the hills be utterly shaken,
Yet from thee shall My love never move,

Nor My covenant of peace be shaken,
Saith Jehovah, who pitieth thee.

11 Thou that wast sore afflicted,
Tossed by the storm and uncomforted,
Behold,
Thy base I will set in rubies,
In sapphires thy foundations.
12 I will make thy pinnacles jasper,
Thy gates of carbuncle stones,
And all thy borders of jewels.
13 Jehovah shall teach thy builders,[5]
And greatly prosper thy children;
14 Through righteousness shalt thou endure.
Far shalt thou be from oppression,
Yea, thou shalt have nothing to fear:
Far shalt thou be from destruction,
It shall not come nigh unto thee.
15 If[6] any should stir up strife,
It cometh not from Me;
Who stirreth up strife against thee
Shall fall upon thee to his ruin.
16 Behold! It is I who created the smith
That bloweth the fire of coals,
Bringing weapons forth for their work.
It is I who created Destroyer to ravage.
17 Success shall never attend
The weapon forged against thee;
The tongue that is raised against thee
Shall be worsted evermore.
Such is the lot of Jehovah's Servants,
And thus will I vindicate them, saith Jehovah.

Invitation to Embrace the Impending Salvation

The Blessings in Store for Israel

lv.

1 Ho ! all that are thirsty, come ye to the waters,
And ye that have no money, come ;
Buy ye and eat without money,
Buy wine and milk without price.

2 Why spend ye silver for that which is not bread,
And your money for that which can satisfy no one ?
If ye hearken to Me, ye shall eat what is good,
And your soul shall be ravished with dainties.

3 Incline your ear and come unto Me,
Hear, that your soul may revive ;
For with you I will enter a bond everlasting
Of kindness, once promised to David and sure.

4 For, as once to the nations I made him My Witness,[1]
Appointing him Prince and Commander of nations,

5 So now shalt thou summon a people thou knowest not,
People who know thee not shall run unto thee,
For the sake of Jehovah thy God,
The Holy One of Israel,
Because He hath girt thee with glory.

The Wonderful Salvation is Near : Forth, then, from Babylon !

6 Seek ye Jehovah, while He may be found,
Call ye upon Him, while He is near.

7 Let the wicked forsake his way,
And the sinful man his thoughts ;
Let him turn unto Jehovah,
And He will have pity upon him—

And unto our God, for He
Will plentifully pardon.
8 For My thoughts are not your thoughts,
Nor are your ways Mine, saith Jehovah :
9 But as heaven is higher than earth,
So are My ways higher than your ways,
And My thoughts higher than your thoughts.

10 For even as the rain and the snow
That descend from the heaven, return not
Without having watered the earth,
And caused it to bear and sprout,
Giving seed to the sower and bread to the eater,
11 Even so shall it be with the word
That hath issued out of My mouth :
It shall not return to Me void,
It shall execute My pleasure,
And carry My mission to triumph.

12 For with joy shall ye go forth,
And in peace shall ye be led out ;
The mountains and the hills
Shall break into singing before you,
And all the trees of the forest
Shall clap their hands together.
13 For the thorn shall come up the fir,
For the brier shall come up the myrtle ;
It shall be for Jehovah's renown,
For a sign everlasting that never shall perish.

LATER VOICES OF REBUKE, THREAT, AND PROMISE[1] (lvi.-lxvi.)

A Word of Cheer to Those who are in Danger of Being Excluded from the Church

lvi.

1 Thus saith Jehovah :
" Keep the law, and do that which is right :
For soon My deliverance cometh,
My justice will soon be revealed."
2 Happy the man who thus doeth,
The mortal that holdeth it fast—
He that keepeth the Sabbath unsullied,
That keepth his hand from all evil.

3 And let not the foreigner say,
Who hath joined himself unto Jehovah,
" Jehovah will separate me
Most assuredly from His people."
And let not the eunuch say,
" Behold, a dry tree am I."

4 For thus saith Jehovah :
" The eunuchs that keep my Sabbaths,
Make choice of the things I delight in,
And hold My covenant fast—
5 In My house and within My walls
I will give them a name and a monument
Better than sons and daughters :
I will give them a name everlasting
That never shall be cut off.

6 And the foreigners joined to Jehovah,
That serve Him and love His name,
And are pledged to be His servants—
All that keep the Sabbath unsullied
And hold His covenant fast—
7 I will bring to My holy Mountain;
And fill them with joy in My House of Prayer.
Their burnt-offerings and their sacrifices
Shall be welcomed upon Mine altar.
And My House shall be known by the name,
'House of Prayer for every nation.'"

8 Thus saith the Lord Jehovah,
Who gathereth the outcasts of Israel:
"I will yet gather others to him
Beside those that already are gathered."

The Demoralization of Leaders and People

The Sensuous Leaders

9 All ye wild beasts of the field,[2]
All ye wild beasts of the forest,
Come hither to devour.
10 My watchmen[3] are blind, every one,
With no knowledge of how to give heed.
Dumb dogs they are, every one of them,
Lacking the power to bark;
But there they lie a-dreaming
In the slumber that they love.

11 Yes, greedy dogs are they,
That never can have enough;[4]
But each to his own way turneth,
Each on his own gain bent:

12 "Come, wine let us fetch" (they say),
"Let us fill ourselves with drink,
And to-morrow shall be as to-day,
A royal uproarious day."

lvii.

1 The righteous are being destroyed,
And no man doth lay it to heart;
The godly are swept away,
And no man doth give it a thought.
'Tis the wickedness prevailing
That sweepeth the righteous away;
2 But he entereth into peace,
And those whose walk has been upright
Do rest at last on their biers.

The Idolatrous People

3 But *you*—hither approach,
Ye children of a sorceress;
Ye offspring of whore and adulterer,
4 Whom are ye making sport of?
At whom are ye making wide mouths,
And putting out your tongue?
Are ye not apostate children,
A very brood of falsehood,
5 That inflame yourselves at the oaks,
And under each green tree;
That in valleys slaughter children
Amidst the clefts of the rocks?

6 The slippery gods[1] of the valley—
Those, those thou hast taken for thy portion.
Yes, to them thou hast poured thy drink-offerings
And rendered an oblation:
And shall I with such things be appeased?

7 And thou didst set thy bed
On a high and lofty mountain,[2]
And thither thou didst go
To offer up thy sacrifice.

8 Behind the door and the door-posts
Thy symbol thou didst set;
Inflamed, thou didst uncover,[3]
Didst go up and enlarge thy bed.
And thou didst purchase thee lovers,[4]
Whose wantonness thou lovedst;
And didst multiply thy whoredoms,[5]
When thine eyes beheld the phallus.

9 For Melech[6] thou didst anoint thee
And multiply thy perfumes;
Thou didst send thine ambassadors far,
Yea, down to the depths of Sheol.[7]

10 Though weary with many journeys,
Thou saidst not, "I despair."
But ever new strength thou gainedst,
And therefore thou didst not desist.

11 Of whom wast thou then in such abject terror
That thou didst play the traitor,
And gavest no thought to Me,
Nor didst lay thy duty to heart?
I hid Mine eyes in silence,
And Me thou didst not fear.

12 But I will expose thy doings,
This "righteousness" of thine.

13 When thou criest, thy hateful idols[8]
Shall profit thee nothing, nor save thee;
The wind shall lift them all,
And a breath shall take them away.

But who trusteth in Me shall possess the land,
And inherit My holy Mountain.

Blessings in Store for the Faithful

14 O raise, raise a highway,[9] and clear ye a path,
Take the stumbling-blocks out of the way of My people.
15 For thus saith He that is high and exalted,
Whose throne is for ever, whose name is Holy:
"On high as the Holy One sit I enthroned,
And with him that is crushed, that is lowly in spirit;
To quicken the spirit of them that are lowly,
And the heart of all such as are crushed to revive.

16 For not for ever will I contend,
Nor cherish Mine anger evermore;
For then would the spirits faint before Me,
The souls that I Myself have made.
17 Because of his sin I was wroth for a moment,[10]
I smote him in anger and hid My face:
But he kept to the way of his rebel heart—
18 I have noted his ways," saith Jehovah.

"But now will I bring to him healing and rest,[11]
And requite him with full consolation.
19 The lips of his mourners shall blossom with praise,
When to far and to near I bring peace and prosperity.
20 But the wicked are like to the sea that is tossed,
And cannot come to rest,
Whose waters cast up mire and dirt."
21 So peace there is none, saith my God, to the wicked.

The True and the False Worship

Fasting

lviii.

1 Cry with full throat and refrain not,
Lift up thy voice like a trumpet;
Declare to My people their sins,
And their guilt to the household of Jacob.
2 Daily indeed they consult Me,
Their joy is to learn My ways,
Like a nation that doeth the right
And forsaketh not the law of its God.

They ask Me to guide them aright,[1]
They delight to draw nigh unto God.
3 "Why lookest Thou not when we fast?" (they say)
"Why heedest Thou not our self-chastening?"
But on fast-days ye think of your business,
Ye drive all your workmen like slaves.
4 See! ye fast for strife and contention,[2]
Ye smite the poor[3] with your fists.

Such fasting as yours to-day
Will not carry your prayers on high
5 Can such be the fast of My choice,
A day for self-mortification?
To bow one's head like a bulrush,
To lie upon sackcloth and ashes—
Is this what you call a fast,
A day that Jehovah accepteth?

6 Thus saith the Lord Jehovah:[4]
Is the fast of My choice not this—
To loose the unjust fetters,
To undo the bands of the yoke,

To let those that are crushed go free,
And to snap each yoke in sunder,
7 To break thy bread to the hungry,
To bring the homeless home :—
When thou seest the naked, to cover him,
And to hide not thyself from thy kinsmen ?[5]
8 Then shall thy light break forth as the dawn,
And thy wounds shall be speedily healed.
In front shall thy righteousness march,
With Jehovah's own glory behind thee.
9 Then, when thou callest, Jehovah shall answer,
And say, when thou criest for help, " Here am I."

If from thy midst thou removest the yoke,
The finger of scorn and the speech that is mischievous ;
10 If to the hungry thou givest thy bread,
And the soul that is bowed thou dost satisfy :
Then in the darkness thy light shall arise,
And thy gloom shall be as the noonday :
11 Jehovah shall guide thee for evermore,
And thy soul in the land that is parched He will satisfy.
Thy strength He will make new again,
And thou like a well-watered garden shalt be,
Like a fountain of water, whose waters fail not.
12 The ancient ruins thy sons shall rebuild,
Thou shalt rear once again the foundations of old ;
And thou shalt be called the Repairer of Ruins,
Who maketh waste places a home again.

The Sabbath

13 If thou turnest away thy foot from the Sabbath,
From doing thy business on My holy day,

And callest the Sabbath a sheer delight,
And the holy (day) of Jehovah honourable,
And honourest it by not doing thy wont,
Nor heeding thy business, nor speaking idly :
14 Then shalt thou have thy delight in Jehovah,
And over the heights of the earth shalt thou ride ;
I will give thee the portion of Jacob thy father
In full to enjoy, as Jehovah hath promised.

The Sinful People and the Divine Deliverance

The Sins

lix.
1 Behold, the hand of Jehovah
Is not too short to save,
Nor His ear too dull to hear.
2 Your iniquities are the barrier[1]
Between your God and you ;
Your sins have hidden His face,
And therefore He will not hear you.

3 For your hands are stained with blood,
And your fingers with iniquity ;
Your lips have uttered falsehood,
Your tongue doth mutter depravity.
4 No one sues with integrity,
No one with honesty pleads ;
They trust in pretence and lies,
Conceive trouble and bring forth mischief.

5 Basilisks' eggs they hatch,
And spiders' webs they weave :
Who eateth their eggs shall die,
And the egg that is crushed breaketh out as a viper.

6 Their webs cannot serve as a garment,
With that which they fabricate[2] no man can clothe himself;
For evil is what they fabricate,
Their hands work deeds of violence.

7 Their feet run to evil,
They haste to shed innocent blood;
Their thoughts are thoughts of mischief,
Their paths are Wreck and Ruin.
8 The ways of peace they know not,
No justice is in their tracks:
For their own selfish ends they have twisted their paths;
Who treadeth thereon is a stranger to peace.

The Confession

9 For this cause our right remains far,
And no victory yet overtakes us;
We look for the light, but lo! darkness—
For brightness, but walk in the gloom.
10 We grope, like the blind, by the wall,
Yea, like men that are sightless we grope;
We stumble at noon as in twilight,
In darkness we dwell like the dead.[3]
11 We all of us roar like bears,
Like doves we sadly mourn;
We look—but in vain—for justice,
Salvation is far away.

12 Our transgressions before Thee are many,
Our sins do witness against us,
Our transgressions are ever with us,
We know our iniquities well—

13 Rebellion, denial of Jehovah,
And turning away from our God,
Speaking revolt and perverseness,
And uttering[4] lies from the heart.

14 Justice is driven back,
And righteousness standeth afar;
In the market-place truth doth stumble,
And rectitude cannot enter.
15 So truth is not to be found,
And insight departs from the city.[5]
At the sight was Jehovah displeased,
He was angry that justice was lacking.

The Deliverance

16 He saw with utter amaze
Not a man to interpose;
So His own arm wrought Him deliverance,
His righteous might upheld Him.
17 He put on the breastplate of righteousness,
On His head the helm of salvation;
He put on the garments of vengeance,
In the mantle of passion He clothed Him.

18 He rendereth recompense matching desert—
Wrath to His enemies, shame to His foes:[6]
19 So shall those in the west fear the name of Jehovah,
And those at the sunrise behold His glory.
He shall come like a pent-up stream,
Which the breath of Jehovah driveth.
20 But to Zion He comes as Redeemer,
And removeth transgressors from Jacob.[7]

21 This covenant with them that I make, saith Jehovah—
My spirit that is upon thee,
And the words I have put in thy mouth—
Shall not depart from thy mouth,
Nor from the mouth of thy children,
Nor yet from the mouth of thy children's children,
Saith Jehovah, from henceforth and evermore.

The Glory of the New Jerusalem

lx.

1 Arise, shine, for thy light is now come,
And on *thee* is Jehovah's own glory arisen.
2 For, though darkness doth cover the earth,
And the nations are wrapped in gloom,
Yet on *thee* doth Jehovah shine forth,
Over *thee* doth His glory appear.
3 And nations shall come to the light that *thou* sheddest,
And kings to the brightness that streameth from *thee*.

4 Lift up thine eyes round about and behold[1]
How they flock to thee, all of them gathered together—
Thy sons coming in from afar,
On the arms of their nurses[2] thy daughters.
5 At the sight of them thou shalt be radiant,
Thy heart shall tremble and throb;
For the wealth of the sea shall be turned unto thee,
Unto thee shall the nations come in with their treasures.

6 A stream of camels shall cover thee,
Young camels of Midian and Ephah;

All those of Sheba[3] shall come,
Laden with gold and frankincense,
And tell of Jehovah's renown.
7 All the flocks of Kedar
Shall gather unto thee,
And the rams of Nebaioth[4] shall seek thee;
They shall mount with acceptance Mine altar,
And my House of Prayer[5] shall be radiant with beauty.

8 Who are these[6] that fly like a cloud,
Or like doves to their latticed cotes?
9 For ships[7] unto Me are gathering—
Vessels of Tarshish in front—
To bring thy sons from afar,
And with them their silver and gold,
To the name of Jehovah thy God,
To the Holy One of Israel,
Because He hath girt thee with glory.

10 Strangers shall build thy walls,
And their kings unto thee shall be ministers;
For the wrath that moved Me to smite thee
Is turned into favour and pity.
11 Thy gates shall ever be open,
Not shut by day or night,
That the wealth of nations be brought thee—
Their kings at the head of the train.
12 For the nation and the kingdom
That serveth thee not shall perish:
Yea, utterly waste shall those nations be.

13 The glory of Lebanon[8] shall come unto thee,
The pine-tree, the plane, and the cypress together,

That the House where My holiness dwells may be fair,
That the place where I walk[9] may be covered with glory.

14 The sons of those that afflicted and scorned thee
Shall come unto thee, all lowly bending,[10]
And give thee the name of "Jehovah's own City,
The Zion of Israel's Holy One."

15 Whereas thou hast been forsaken,
Unvisited, abhorred,
An eternal pride I will make thee,
A joy unto all generations.
16 Thou shalt suck the milk of nations,
Yea, royal breasts shalt thou suck;
And then shalt thou know that I,
Jehovah, am thy Saviour,
And He that doth redeem thee
Is the Mighty One of Jacob.

17 For brass I will bring in gold,
And silver instead of iron,
Brass in the place of wood,
And iron in place of stones;
And Peace I will set to govern thee,
And Justice[11] to be thy lord.
18 Violence shall no more be heard in thy land,
Nor rapine nor ruin within thy borders;
But a Sure Defence thou shalt call thy walls,
And thy gates thou shalt name Renown.

19 The sun shall no more be thy light by day,
Nor yet shall the moon shed her brightness upon thee;

But Jehovah shall be thine eternal Light,
And thy God shall be thy glory.
20 Thy sun shall set no more,
Thy moon shall wane no more;
For Jehovah shall be thine eternal Light,
And the days of thy grief shall be ended.

21 Thy people shall all be righteous,
Possessing the land for ever,
The shoot of Jehovah's planting,
The work of His hands, for His glory
22 The smallest shall grow to a clan,
And the least to a mighty nation.
I (who have promised), Jehovah,
Will hasten it in its time.

The Proclamation of Zion's Redemption

lxi.
1 The spirit of Jehovah the Lord is upon me,
Because I have been by Jehovah anointed:
He hath sent me to bring glad news to the wretched,
To bind up hearts that are broken,
To proclaim release unto captives,
And freedom to men in bonds,
2 To proclaim the year of Jehovah's favour,
And the day of our God's revenge,
To comfort all that mourn,
3 To give[1] them a garland[2] for ashes,
The oil of joy for the garment of mourning,
A song of praise for a spirit bedimmed;
And oak-trees of righteousness they shall be called,
The plants of Jehovah reflecting His glory.

4 They shall build the ancient ruins,
Restoring the places long desolate,

Renewing the wasted cities,
That age upon age have been desolate.
5 Strangers shall stand and feed your flocks,
And aliens shall be your ploughmen and vine-dressers :
6 But *ye* shall be called The Priests of Jehovah,
The name ye shall bear shall be Ministers of our God.
The wealth of the nations shall be yours to enjoy,
Ye shall deck yourselves with their splendour.

7 A twofold measure of shame hath been theirs,
And theirs was a lot of contempt and insult,[3]
So now in their own land their share shall be double,
And theirs shall be joy everlasting.
8 For I am Jehovah, the lover of justice,
Iniquitous plunder is hateful to Me;
Faithfully then their reward I will give them,
And enter with them on a bond everlasting.

9 Their sons shall be famous all over the world,
And their offspring among the nations ;
Then those that behold them shall all acknowledge
That this is the race that Jehovah hath blessed.
11 For as surely as earth putteth forth her shoots,
And the seed springeth up that is sown in a garden,
Jehovah the Lord will make victory spring,
And renown, before all the world.

10 "I[4] will greatly rejoice in Jehovah,
My soul shall exult in my God,
Who hath clothed me in robes of salvation,
And decked me with mantle of victory,
Like bridegroom that fixeth his turban
Or bride that adorneth herself with her jewels."

lxii.

1 For Zion's sake I will not keep silence,
For Jerusalem's sake I will not rest,
Till her victory issue forth clear as the light,
Her deliverance bright as a burning torch,
2 So that nations shall see thou art victor indeed,
And kings, every one, shall behold thy glory.
But thou shalt be called by a name that is new,
Which Jehovah's mouth shall determine.
3 Fair crown shalt thou be in the hand of Jehovah,
A diadem royal in the hand of thy God.

4 No more shall thy name be Forsaken,
Nor thy land called Desolate more :
But thy name shall be called My Delight,
And thy land My Wedded Wife ;
For Jehovah delighteth in thee,
And thy land shall indeed be wedded.
5 For even as a youth weds a maiden,
So thy Builder[1] shall wed with thee ;
And as bridegroom rejoiceth in bride,
So thy God shall rejoice over thee.

6 Over thy walls, Jerusalem,
I have appointed watchmen ;
All the day and night
They never hold their peace.
Ye whose task it is
To keep Jehovah in mind,
7 Take to yourselves no rest,
And give no rest unto Him,
Until that He establish,
Until that He make Jerusalem
Renownëd in the earth.

8 By His right hand Jehovah hath sworn,
And by His mighty arm :
" Never again will I suffer
Thy foes to devour thy corn ;
Never again shall strangers
Drink the wine for which thou hast toiled
9 But those that have garnered shall eat it
With songs of praise to Jehovah ;
And those that have gathered shall drink it
Within My holy courts."

10 Pass ye, pass through the gates,
Prepare ye a way for the people ;
Cast ye, cast up the highway,
And gather out the stones,
And raise for the peoples a banner
11 Behold, to the ends of the earth
Hath Jehovah made proclamation :
Say to the daughter of Zion,
Behold, thy salvation is come.
Behold His reward is with Him,
And His recompense before Him.[2]
12 They shall call them The Holy People,
The Redeemëd of Jehovah,
And thou shalt be called Frequented,
The City Unforsaken.

The Destruction of the Foes of Zion

lxiii.

1 " Who is this that cometh from Edom,[1]
In bright-red garments from Bozrah,
So glorious in his apparel,
Marching in fulness of strength ?"

"It is I, that have promised deliverance,
I that am mighty to save."

2 "Why is thy raiment so red,
And thy garments like his that doth tread in the wine-press?"
3 "I have trodden the wine-trough alone,
Of the nations was no man with Me;
So I trod them in Mine anger,
And trampled them down in My fury;
Their life-blood besprinkled My garments,
And all Mine apparel I stained.

4 In My heart was the day of revenge,
And the year of redemption[2] was come.
5 I looked with utter amaze—
There was none to help or uphold;
So Mine own arm wrought Me the victory,
My fury—it upheld Me.
6 In Mine anger I trod down the peoples,
In My fury I broke them in pieces:
Their life-blood I spilt on the ground."

Passionate Prayer for the Divine Favour

Thanksgiving for Ancient Mercies

7 Jehovah's renown I would celebrate—
All His lovingkindness—
As befitteth the deeds that Jehovah,
So rich in goodness, hath wrought for us,
Even for the household of Israel—
Wrought for us in His pity
And lovingkindness great.

"Surely My people are they," He said,
"Sons that will not prove false."
And so He became their Saviour
From all that did distress them.[3]

No envoy was it or angel,[4]
But His own very presence that saved them :
In His love and in His pity
He did Himself redeem them ;
He took them up and carried them
All the days of old.
But as for them, they resisted,
And grieved His holy spirit ;
So He turned to be their foe,
And Himself did fight against them.

Then (Israel) remembered
The days of the old time,[5] (and said) :
"Where is He that brought up from the sea
The shepherd of His flock ?
And where is He that set
In their midst His holy spirit ;
That caused His glorious arm
To go at the right hand of Moses ;
That cleft the waters before them,
To make Him a name everlasting ;

That led them through the depths
With steps that never faltered,
Like cattle that stray to the valley,
Or horse on the open pasture ?
May Thy spirit, Jehovah, guide us,
As once Thou didst lead Thy people
To make Thee a glorious name."

Passionate Entreaty for the Divine Forgiveness and Pity

15 Look down from heaven, and behold
From Thy holy and glorious palace.
Where are Thy zeal and Thy prowess,
The voice of Thy yearning and pity ?[6]
16 Though Abraham knoweth us not,
And Israel doth not regard us,
Yet art Thou, O Jehovah, our Father,
Our Redeemer from of old is Thy name.

17 Why dost Thou leave us, Jehovah,
To wander away from Thy paths ?
And why dost Thou suffer our hearts
To grow hard and strange to Thy fear ?
O return for Thy Servants' sake,
For the sake of the tribes of Thy heritage.
18 Why do the wicked make light of Thy holy place ?[7]
Why do our enemies tread down Thy Temple ?
19 We are grown like to those whom Thou rulest no more,
Who have never been called by Thy name.

lxiv.

1 O that the heavens Thou wouldst rend and come down,
That the mountains might quake at Thy presence—
2 As fire setteth brushwood ablaze,
As fire causeth water to boil—
To make known Thy name to Thy foes
So that nations might tremble before Thee,
3 While terrible things thou doest,
Surpassing our expectations,[1]
4 Unheard-of from olden time !

No ear hath ever heard,
No eye hath ever seen,
The mighty deeds Thou wilt do[2]
For those that wait for Thee.
5 O that Thou wouldst meet
With those that are doers of righteousness,[3]
Those that remember Thy ways!
But behold, Thou wast wroth with our sin,
And of broken faith were we guilty.[4]

6 We are all like men defiled,
Like a blood-stained cloth is our righteousness
We are all like withered leaves,
Swept away by the blast of our guilt.
7 There is none that doth call on Thy name,
Or bestirreth himself to lay hold of Thee.
For Thy face Thou hast hidden from us,
And delivered us up to our guilt.

8 But now, O Jehovah, our Father art Thou;
We are the clay, and Thou art the Potter,
The work of Thy hand are we all.
9 O be not, Jehovah, exceeding wroth,
And do not remember our guilt for ever.
Behold, look, we beseech Thee,
For we are all Thy people.

10 Thy holy cities are now a desert,
Jerusalem is accursed.[5]
11 Our holy and beautiful House,
Wherein our fathers praised Thee,
Hath been burned up with fire;
And all the places we cherished
Are lying now in ruins.

12 At things like these, O Jehovah,
Canst Thou restrain Thyself?
And wilt Thou still keep silence,
And afflict us very sore?

The Blessedness of the Faithful and the Doom of the Apostates

The Fate of the Apostates

lxv.

1 I was ready to offer an answer
To those that consulted Me not;
And to suffer Myself to be found
Of those that had sought Me not.
"Here am I, here am I," I said
To a people[1] that call not upon Me.

2 I spread out My hands all the day
To a rebel unruly people,
That walk in a way not good,
But after their own devices—
3 A people who even to My face
Continually provoke Me,
Sacrificing in gardens
And burning incense on tiles—
4 That sit among the graves,
And spend the night in caves,[2]
That eat the flesh of swine
And unclean[3] broth from their vessels—
5 That say, "Keep by thyself,
Keep away from me, lest I infect thee."[4]
Such men are a smoke in My nostrils,
A fire that blazeth for ever.

6 Behold, it is written before Me :
I will not, saith Jehovah, keep silence,
7 Until I have punished their guilt
And the guilt of their fathers together,
Who have burned on the mountains incense,
And dishonoured Me on the hills.
So first their reward I will measure,
Then into their bosom requite it.

The Destiny of the Faithful in the Impending Judgment

8 Thus saith Jehovah :
As when new wine is found in the cluster,
And one saith, "Destroy it not,
Because it containeth a blessing;"
Even so will I do for My Servants' sake,
I will not destroy the whole.
9 I will bring out of Jacob a seed
And from Judah an heir to My mountains :
The land shall be owned by My Chosen,
And there shall My Servants dwell.
10 And Sharon[5] shall then be a pasture for flocks,
And the valley of Achor[6] for cattle to rest in
For My people who have sought Me.
11 But ye that forsake Jehovah,
And forget My holy Mountain,
That spread forth a table for Fortune,[7]
And pour out mixed wine unto Destiny :[7]
12 I destine you for the sword,
Ye shall all bow down to the slaughter.

For ye answered not when I called,
I spake, but ye did not listen ;
Ye did that which was vile in My sight,
And made choice of the things that displeased Me.

The Great Contrast

13 Therefore thus saith the Lord Jehovah :
Behold, My Servants shall eat,
But ye[8] shall be hungry ;
Behold, My Servants shall drink,
But ye shall be thirsty ;
Behold, My Servants shall be joyful,
But ye shall be shamëd.

14 Behold, My Servants shall shout
For gladness of heart ;
But for sorrow of heart *ye* shall cry,
Ye shall wail for vexation of spirit.

15 Behold, ye shall leave your name
For My Chosen to curse by :[9]
Behold, by a far other name
Shall My Servants be called.

16 He that prays in the land for a blessing
Shall appeal to the God of truth ;[10]
And he that doth swear in the land
Shall swear by the God of truth—
When the former distress is forgotten
And hidden from Mine eyes :

17 For behold I will soon create
The heavens and the earth anew.

The Glorious Future

The past shall not be remembered,
Nor come into mind again ;

18 But men shall for ever rejoice and exult
Over this My (new) creation.
For behold ! I will straightway create
Jerusalem a rejoicing,
And her people an exultation ;

19 For I will exult in Jerusalem,
And in My people rejoice.

No more shall be heard within her
The voice of weeping or crying ;
20 No more shall be found therein
A babe of (a few brief) days,
Or an old man who hath not completed
The full tale of his days ;
But he that dieth the youngest
Shall have lived for a hundred years,
And he that dies less than[11] a hundred
Shall be counted a man accursed.

21 They shall dwell in the homes they have built,
Eat the fruit of the vines they have planted ;
22 No others shall dwell in the homes they have built,
Nor shall others enjoy what they planted.
For the days of My folk shall be many
As the days of the life of a tree,
And the work that their hands have achieved
Shall My Chosen enjoy to the end.

23 They shall not labour in vain,
Nor rear their children to perish ;
For a race that is blest of Jehovah are they,
And their offspring shall live by their side.
24 I will answer or ever they call,
I will hearken while still they are speaking.
25 The wolf and the lamb shall then pasture together,[12]
And the lion eat straw like the ox :
But the serpent—its food shall be dust.[13]
None shall do hurt, saith Jehovah, or havoc,
On all My holy Mountain.

Doom Pronounced upon those who Purpose to Build a Rival Temple

lxvi.

1 Thus saith Jehovah:
The heaven is My throne, and the earth is My footstool;
What manner of house would ye[1] build Me?
What manner of home would ye rear?
2 For all this is the work of My hand,
And these things are all Mine, saith Jehovah.
But this is the man I regard—
The afflicted and broken in spirit,
Who trembleth at My word.

3 Oxen they[2] kill forsooth—
But men they also slay;
And sheep they sacrifice—
But dogs they also strangle:
They offer their oblations—
But also the blood of swine;
They bring their memorial incense,
But they also bless the idol.

Such are the ways *they* have chosen,
Foul rites are the joy of their soul;
4 So *I* choose that *they* shall be harassed,
The things that they dread I will bring on them:
Because, when I called, none responded;
They listened not, when I spoke,
But did that which was vile in My sight,
And made choice of the things that displeased Me.[3]

The Faithful Cheered by the Prospect of Zion's Prosperity

5 Hear ye the word of Jehovah,
Ye that at *His* word tremble:

Your brethren, that hate you and loathe you
For My name's sake, have said :
" Let Jehovah show forth His glory
That we too may look on your joy :"
But *they* shall be put to shame.
6 Hark ! from the City an uproar.
Hark ! from the Temple it cometh.
Hark ! 'tis Jehovah Himself
Dealing recompense unto His foes.

7 But *she*[4] hath brought forth a son
Before her hour of travail ;
Before her pains came upon her,
Of a man-child was she delivered.
8 Who hath heard the like ?
Who hath seen aught like this ?
Can it be that a single day
May see the birth of a people,
That a nation be born all at once ?
For no sooner had Zion travailed
Than she brought her sons to the birth.

9 Shall *I* not help to bring forth
What I bring to the birth, saith Jehovah ?
Or shall I, having brought to the birth,
Then close up the womb, saith your God ?
10 O Jerusalem, rejoice,
And exult in her, all ye that love her.
Be joyful with her exceedingly,
All ye that mourned over her ;
11 That so ye may suck to the full
From the breasts of her consolations,
And drain to your heart's delight
The milk of her rich mother-bosom.

12 For thus saith Jehovah : Behold,
I will set prosperity flowing
Towards her, like a river in spate,
And the wealth of the world like a torrent.
Your babes[5] shall be borne on the side
And dandled upon the knees ;
13 And as one whom his mother doth comfort,
Even so will I comfort you :
In Jerusalem ye shall be comforted.
14 Your heart shall rejoice at the sight,
Aud your bones shall flourish like grass ;
And then shall men perceive
How Jehovah doth love His Servants,
And how wroth He can be with His foes.
15 For behold, Jehovah shall come like a fire,
With chariots like the whirlwind,
To render His anger in burning heat,
His rebuke in flames of fire.
16 For judgment Jehovah will hold on all flesh,
By fire and by His sword,
And Jehovah's slain shall be many.
17 Those that devote themselves
By rites of purification
To (worship in sacred) gardens,[6]
With one in the centre to lead them—
That eat the flesh of swine,
Of creatures that crawl,[7] and mice—
18 Their works and their thoughts, saith Jehovah.
Shall come to an end together.

Jehovah's Glory Announced throughout the World: The Complete Restoration and Perpetuity of Israel

Behold, the time is come
To gather all nations and tongues ;

They shall come and behold My glory,
19 And a sign I will set among them.
And those that escape (the judgment)
I will send[8] unto distant coasts,
Such as have not heard of My fame,
Nor yet have seen My glory.
They shall tell to the nations My glory;
20 And out of all the nations
They shall all your brethren bring,
Unto My holy Mountain,
To Jerusalem, saith Jehovah,
As an offering unto Jehovah,[9]
Like the offerings brought to the Temple
By Israel in vessels pure.

21 Some I will also take,
For Levitical priests, saith Jehovah.
22 For as surely as the heavens
And the earth I create anew
Shall abide, saith Jehovah, before Me,
Your name and your race shall continue.

The Fearful Fate of the Apostates

23 From one new moon to another,
One sabbath to another,
Shall all flesh come to worship
Before Me, saith Jehovah.
24 And forth they shall go, and look[10]
On the corpses of the men
That have rebelled against Me—
Whose worm doth never die,
Whose fire is never quenched:
They are held by all flesh in abhorrence.

NOTES

NOTES

ISAIAH

LXX. stands for the Septuagint or Greek version of the Old Testament.

The letters a, b, c, etc., stand respectively for the first, second, third, etc., of the lines composing a verse.

I. 1 Uzziah 782-740 B.C., Jotham 740-736, Ahaz 736-725, Hezekiah 725-696.

4 The clause "they are estranged (and gone) backward" is not in LXX.

7 The clause "as overthrown by strangers" (or, by a slight change, "like the overthrowing of *Sodom*." *Cf. v.* 9) appears to be an addition.

8 *I.e.*, Zion herself, Jerusalem personified as a woman: so very frequently.

13 So LXX., instead of "iniquity."

17 By slight change. LXX. "rescue the oppressed."

23 A word-play in the Hebrew.

27 Lit. "inhabitants," by adding a letter to the word rendered in A.V. and R.V. by "converts." LXX. "captives."

29 *I.e.*, "sacred trees" (terebinths): reference to tree-worship.

II. 6 The "for" at the beginning of *v.* 6 perhaps points to the accidental omission of the refrain (printed in italics) which appears in various forms in *vv.* 10, 19, 21.
This word (very like the word for *from the east*) appears to have dropped out. The passage reflects the fear of the contamination of Judean life and worship by foreign superstitions and personalities.
By a simple emendation, for the questionable "strike hands with."

8 *V.* 9, the last clause of which is very obscure, closely resembles *vv.* 11, 17 and ch. v. 15. It may be an inadvertent repetition or a marginal parallel.

16 Meaning very uncertain.

22 This verse is not in LXX. It is apparently the devout comment of some later reader overwhelmed by the might and majesty of God as revealed in the devastating storm just described.

III. 1 Omit "the whole stay of bread and the whole staff of water" (*cf.* Ps. cv. 16, Lev. xxvi. 26). The *staff*, *stay*, supports of the State, are the officials about to be enumerated.

6 Perhaps a robe of office: in that case the man appealed to would be a member of a noble family. Or is the implication that it is a lower-class family, "singled out by the mere possession of a mantle"? (G. B. Gray).

9 Partiality in the law-courts.

12 So LXX. (by change in the vowels) for "women."

13 So LXX. (*cf.* 12*c* and 14*b*) for "the peoples."

25 Apparently Jerusalem's.

IV. 2 Lit. "what Jehovah causes to grow"—*i.e.*, wild vegetation as opposed to the fruits of the cultivated land.

V. 1 Part of the translation of this song has been suggested by T. K. Cheyne's translation in *The Polychrome Bible, Isaiah*, p. 5.

7 The word-play of the Hebrew can hardly be reproduced. In Hebrew the words rendered *judgment* and *oppression* sound much alike: also *righteousness* and *cry*. But, like the good and bad grapes which *looked* much alike, the things themselves were wide as the poles asunder.

10 Of wine.
1 homer = 10 ephahs.

13 Or "for lack of knowledge."

14 An address to a *city*, probably Jerusalem (*cf.* "*her* splendour"), of which only the conclusion is left.
V. 15 is probably a late reminiscence or variant of ii. 9, 11, 17:
And men shall be humbled and man be abased,
And the eyes of the proud shall be humbled.

18 By change of a letter, for "vanity."

25 This passage (*vv.* 25-30) is probably the conclusion of the poem ix. 8–x. 4, to which it would make a very powerful climax. The refrain of that poem appears in this verse.

26 To summon them. *Cf.* vii. 18.

30 Israel. But the exact meaning of this verse is uncertain and disputed.

VI. 1 740 B.C.

13 The words "the holy seed is the stock (or *stump*) thereof," though in harmony with Isaiah's doctrine of the remnant, are almost certainly a later addition, as, besides being in contradiction with the context (*cf. v.* 11 and the rest of *v.* 13), they are absent from LXX.

VII. 1 *Syria* in the English Bible is *Aram* in Hebrew, and *Syriac* is *Aramaic* (*cf.* xxxvi. 11). The English translation is misleading, as Syria, in the Old Testament, is not used in its modern sense, to cover the region bounded by Mount Taurus in the north, the Mediterranean on the west, and the desert on the east and south, but denotes a region north-east of Palestine and

includes the northern part of Mesopotamia. Damascus plays the chief role among the Aramean states (*v.* 8).

2 *I.e.*, Israelitish.

5 *I.e.*, Israel.

6 An Aramean.

8 The following words—"And within sixty-five years Ephraim shall be so shattered as to be no longer a people"—with their definite date (670 B.C.), are almost certainly a later insertion, having in view the introduction of foreign colonists to Samaria by Esar-haddon (681-668 B.C., Ezra iv. 2) or possibly his successor Assurbanipal (Ezra iv. 10).

9 There is a word-play here impossible to reproduce. It means, "No faith, no fixity." Box renders, "No strong trust, no trusty stronghold." Badè, "No confiding, no abiding." G. A. Smith, "If ye have not *faith*, ye cannot have *staith*." Before these words Ewald suggested the addition of a couplet which, whether original or not, admirably brings out the sense:

But the head of Judah is Jerusalem,
And the head of Jerusalem is Jehovah.

10 So probably, for Heb. "Jehovah."

12 Which was forbidden by law (Deut. vi. 16; *cf.* Exod. xvii. 2, 7).

14 Not necessarily virgin.
This means, "God is with us."

17 *I.e.*, "separated." The reference is to the rebellion which resulted in the division of the kingdom (1 Kings xi. 26-xii.).
"The King of Assyria" is an explanatory gloss.

18 *I.e.*, to summon them. (*Cf.* v. 26).
The phrases "that are at the end of the rivers of Egypt," and "that are in the land of Assyria," are explanatory glosses.

20 Euphrates. "With the King of Assyria" is an explanatory gloss.

23 *I.e.*, about two shillings and ninepence apiece.

VIII. 1 So G. A. Smith.

3 *I.e.*, the prophet's (Isaiah's) wife.

6 So, by a simple change, for "rejoice," which makes no sense.

7 Euphrates. *Cf.* vii. 20.
"The king of Assyria and all his glory" is an explanatory gloss.

8 Lit. "his." This might refer to the river; but, apart from the change of metaphor thus involved, wings rather suggest protection—an idea still further borne out by the two following verses.

12 An allusion to the coalition of Aram and Israel against Judah (vii. 1).

13 By a very simple change instead of "count Him *holy*."

It is He that is the Lord of history, and no earthly potentates, whether singly or in combination. Or if we accept the translation "Count Jehovah holy," *v.* 12 may be altered to mean "Call ye not everything *holy* that this people calleth holy." In either case Isaiah is warned not to adopt the popular vocabulary and outlook.

14 Omit "sanctuary" which, besides resembling the word for "snare" in *c*, disturbs both metre and context.

16 Because the people were irresponsive to and incredulous of the message of the prophet himself (vi. 9*f.*), Isaiah turns to his disciples, resolved to wait with patience and hope upon God and the future.

18 All their names were symbolic—*Isaiah*, Jehovah saves; *Shear-yashub* (vii. 3), a remnant will turn; and *Maher-shalal-hash-baz*, Speed-spoil Hurry-prey (viii. 1-4)—prophetic of mercy as well as judgment.

20 The precise meaning of this verse is exceedingly obscure.

IX. 1 The meaning of the first sentence of the verse is very uncertain. If it means, "But there shall be no gloom to her that was in anguish," it would connect the sombre vision which closed ch. viii. with the bright one which is about to open. But some take it as an explanation of the words at the end of ch. viii.: "Is there not a dark veil to the land which has anguish?"

The districts of Northern Israel ravaged by the Assyrian king, and from which the inhabitants were deported to Assyria in 734 B.C. (2 Kings xv. 29).

Galilee.

The sea of Galilee or the Mediterranean?

3 These two changes—"gladness" for "nation," and "to him" (them) for "not"—are (in Hebrew) very simple and demanded alike by sense and parallelism.

4 The day when the Midianites were defeated by Gideon (Jud. vi.-viii.).

9 So Cheyne. Some such words appear to have dropped out.

11 Omit "Rezin" (which is very like the word for "foes") as a gloss.

15 This verse is probably a gloss explanatory of *v.* 14.

16 Sounds like an echo of iii. 12.

17 For "rejoice over," by change of a single letter.

19 For "fuel of fire," by an extremely simple and, in the context, highly probable change ("as eaters of *men*").

20 By omission of one letter from the word for "arm." So Alexandrine Codex of LXX.

X. 4 The meaning is very uncertain.

The real original climax of this noble poem is probably ch. v. 26-30 (see note).

5 The rod with which Jehovah executes His anger upon godless Judah.
6 Judah.
7 *I.e.*, that he is but a *tool* in Jehovah's hands.
9 All these cities had been taken by Assyria.
12 This verse, which interrupts the King of Assyria's speech, is apparently a later addition.
13 A conjectural text, resting in part on LXX.
18 The figures of this verse are so confused that most scholars believe the text to be hardly Isaiah's—perhaps compiled from Isaianic fragments.
20 Assyria.
26 *Cf.* Jud. vii. 25 (Isa. ix. 4).
27 East of Bethel (*cf.* Jud. xx. 45). So Duhm. "Rimmon," by a simple change for "anointing," which can hardly be right.
The Assyrian army. These verses, which are full of word-plays impossible to reproduce, describe an imaginary march of the Assyrian army upon Jerusalem from the north, with its final destruction.
30 *Yell* would help to bring out the word-play.
34 Assyria is compared to a splendid grove of cedars of Lebanon.

XI. 3 The first clause of *v.* 3—"And his scent (=delight?) shall be in the fear of Jehovah"—is probably a corrupt inadvertent repetition of the last clause of *v.* 2, which it greatly resembles.
4 So by a simple and necessary change (*cf.* parallel clause) for "earth."
7 By addition of one letter to word for "feed."
8 Parallelism seems to demand this simple emendation. Others render "shall poke his finger playfully into the basilisk's eye."
11 Pathros=southern Egypt; Cush=Ethiopia; Elam=Susiana (now Chuzistan), east of South Babylonia; Shinar=Babylonia; Hamath, on the Orontes, 110 miles north of Damascus; the sea is the Mediterranean.
12 Women (fem. in Hebrew), as the "outcasts" are men (masc.).
15 The Red Sea.
The Euphrates.
16 *I.e.*, a marvellous, supernatural highway.

XIII. 1 This magnificent poem (xiii. 2–xiv. 23) was probably written, like chs. xl.-lv., shortly before the fall of Babylon in 538 B.C., and therefore long after Isaiah's time.
2 The Babylonians.
3 Jehovah.
12 *I.e.*, the survivors of the judgment shall be few.
18 The text of this verse, which is unquestionably defec-

tive, has been thus conjecturally restored—partly on the basis of Jer. l. 42.

XIV. 1 This prose passage (*vv.* 1-4*a*) serves to connect the songs on either side of it.

12 By a slight change. Or the original text may have been something like "Thou that wast the Hammer of all the earth" (*cf.* Jer. l. 23).

13 Lit. "the mount of assembly"—*i.e.*, where *the gods* assemble.

19 Perhaps = "covered with." But the phrase is doubtful.

21 Perhaps omit "with cities" (LXX. "with wars").

25 The last two lines may rest on x. 27 (*cf.* ix. 4).

29 The reference appears to be to two successive Assyrian kings—perhaps Sargon (who died in 705 B.C.) and Sennacherib.

30 The Judeans.
Or "My mountains," or "by themselves," emended from "firstborn."

31 *I.e.*, *city*-gates, for the cities themselves.

32 Philistine ambassadors who came to Judah to solicit help.
I.e., Jerusalem is safe, founded and defended as she is by Jehovah Himself.

XV. 1 This elegy (chs. xv. and xvi.), many of whose details are very obscure, is written in the elegiac metre, in which the second line is shorter than the first—usually three beats followed by two—as in Lamentations i.-iv. See my *Wisdom Books in Modern Speech*, pp. 195-211.

2 *I.e.*, the people.
The high places, *sacred* heights.

5 Zoar, at S.E. corner of Dead Sea. "To Eglath Shalishiyyah" (the third Eglath ?), metrically superfluous, is perhaps an explanatory note.

7 Probably the brook at the southern end of the Dead Sea, which formed the *boundary* between Moab and Edom.

XVI. 1 Of Judah, as the last line of the verse indicates.
The capital city of Edom, in which the Moabites had taken refuge. But the meaning of the whole verse is extremely uncertain.

3 In these terms they are supposed to supplicate the help of Judah.

5 Apparently of Judah.

7 Raisin-cakes, connected with the culture of the vine.

8 The clusters of the great vine of Moab, the whole vine-culture of which is here represented under the image of a single vine.

12 *Sacred* heights. *Cf.* xv. 2.
With importunate worship.

14 Lit. "as the years of a hireling," *i.e.*, strictly measured.

XVII. 3 So, by a simple change, for "glory."

8 The metre suggests that "the altars, the asherim (=sacred poles, probably a survival of tree-worship), and the sun-images" were added later to explain "the work of their hands." *Cf.* Jer. xvii. 2.

9 So LXX. The Hivites and Amorites represent the ancient inhabitants of Canaan. The words "which they forsook at the presence of the Israelites; and it shall be a desolation" are usually regarded as an explanatory gloss.

10 Slips of an alien god (Adonis): figurative allusion to Israel's adoption of foreign (especially Syrian) cults and alliances.

13 The opening words "the nations thunder like the thunder of many waters" (absent from the Syriac and some Hebrew MSS.) appear to be an inadvertent repetition or variant of the words at the end of *v.* 12.

XVIII. 1 *I.e.*, infested by insects (flies).
Ethiopia.

2 The Nile.
This is Isaiah's answer to the Ethiopian envoys, now arrived in Jerusalem.
The precise meaning of these epithets is uncertain.

3 Isaiah's message of Jehovah's impending triumph over Assyria concerns the whole world.

XIX. 5 The Nile (*cf.* xviii. 2).

7 Text and meaning uncertain.

10 Meaning very uncertain.

11 A great and ancient city in the Delta, on one of the eastern branches of the Nile.
The counsellors just spoken of.

15 *Cf.* ix. 14.

18 *I.e.*, Hebrew.
I.e., Heliopolis. So some Hebrew MSS. and Vulgate. The LXX. reads "the City of Righteousness," which would be an allusion to Leontopolis, where from about 160 B.C. to A.D. 73 stood a Jewish temple. This city would in that case be a sort of Egyptian Jerusalem (*cf.* i. 26). Whatever the original text may have been, it was probably not "the City of Destruction."

19 Probably a *sacred* pillar.

XX. 1 711 B.C.
The official title for the Assyrian commander-in-chief.

2 This verse, in its traditional position, is parenthetical: I have placed it before *v.* 1 for lucidity's sake.
Three years (*cf. v.* 3) before the capture of Ashdod.

4 "The shame of Egypt" is apparently a euphemistic gloss on "buttocks."

6 Palestine.

XXI. 1 The poem which follows furnishes a fine example of ecstasy.
Probably simply a catch-word from the oracle itself (*v.* 1).
The noise of the attack upon Babylon.
Between Palestine and Babylon.

2 Jehovah. But some emend to mean, "Bring *thou* (=ye) to an end."

6 The "watchman" (or "spy") is himself, his other or ecstatic self, which sees, as in a vision, what is going on in distant Babylon, and reports to the seer's proper self.

8 So, by an easy change, for "a lion."

12 *I.e.*, patience, as well as hope, is necessary. But it is usually taken to mean, "but night (cometh) as well." The utterance would thus be thoroughly enigmatical, with no clear certainty of the prospect.

13 This superscription, like that in *v.* 1, is taken from the opening words of the oracle.
A trading tribe of north-western Arabia.

14 Tema, south of Dedan.

16 *Cf.* xvi. 14.
General designation for the north Arabian tribes.

XXII. 1 A title resting probably on the phrase in *v.* 5 (*cf.* xxi. 1, 13). Possibly originally "Valley of *Hinnom*" (LXX. of *Zion*).

3 Text of this verse very uncertain: translation rests partly on LXX. and conjecture.

5 So perhaps for "Vision." Valley of Hinnom south-west and south of Jerusalem.

6 By a very simple change for "men."

8 The meaning of the clause "the screen of Judah was removed" is very uncertain.
I.e., the House of the Forest of Lebanon (1 Kings vii. 2*ff.*), so called from its cedar pillars, formed part of the palace at Jerusalem, and served in part the purpose of an armoury (1 Kings x. 17).

9 The details of the defence in 9*b*-11*a* appear to be a prose addition, whose intrusion mars the fine contrast between *v.* 8 and *v.* 11*b*. "Ye collected the waters of the lower pool, ye counted the houses of Jerusalem, and demolished them (to secure material) for the fortification of the wall, and ye made a reservoir between the two walls for the water of the old pool."

15 The title of the oracle has been accidentally transposed to the end of the verse.

18 Perhaps Assyria.

24 The figure of the nail or peg is maintained.

XXIII. 1 Meaning of clause highly uncertain.

I.e., the news of the destruction of Phœnicia.

3 Shihor = the Nile (*cf.* Jer. ii. 18). "The Nile" (A.V. the river) is here possibly a gloss.

5 *I.e.*, Egypt shall be terrified at the fall of Tyre. But the verse is difficult and obscure.

7 Reference to the Phœnician colonies.

10 Reconstructed text (Duhm).

12 One of her own colonies.

14 Of *v.* 13, which is practically unintelligible in the context, Duhm's explanation seems best—that it originally ran: "Behold the land of Cyprus" (reading *Kittim*, *cf. vv.* 1, 12, instead of "Chaldeans") —that is, the land to which they have fled (*v.* 12)— "He (*i.e.*, Jehovah) has made it a ruin"—the intervening words being a gloss to be rendered as follows: "This is the people that (in Hebrew the word for *which* is very like the word for *Assyrian*) was founded by the seafarers, they erected its watch-towers, cities, and palaces."

17 The commerce of Tyre is described, in harmony with *vv.* 15*f.*, under the figure of harlotry—*intercourse* with the nations.

18 The Jews.

XXIV. 1 These chapters (xxiv.-xxvii.) which seem to need some slight rearrangement, are universally recognised to come from a period long after Isaiah. "Doubtless the picture of the world reeling and convulsed in judgment was suggested by some definite historical situation, when gloom and confusion reigned. The allusions are too veiled to enable us to date the prophecy, but it has been placed with much probability about the time of the dissolution of the Persian empire, and the conquests of Alexander the Great (*circa* 334 B.C.), to whose victories the songs of rejoicing in xxiv. 14-16 have been supposed to refer." See my *Isaiah* in *The Bible for Home and School*, p. 160.

10 Perhaps Jerusalem.

15 Lit. "in the *lights*" (regions of light ?): meaning very uncertain.

17 Alliteration in Hebrew: 17-18*b* repeated in Jer. xlviii. 43*f.*

21 Probably the patron angels of the nations of the world, and appropriately involved in their doom.

XXV. 1 Lit. "in perfect faithfulness," *i.e.*, proved faithful by being fulfilled.

2 So LXX. for "strangers"—a very slight change in Hebrew.

4*f.* The last clause of *v.* 4 ("for the breath of the awe-inspiring is like a winter storm") reads like a note on the last clause. So also the clauses in *v.* 5, "as

heat in a dry place, heat with the shadow of a cloud." The passage as it stands is confessedly obscure.

5 So for "strangers." *Cf. v.* 2.

6 Mount Zion.

7 The veil of sorrow and mourning, behind which are tears. *Cf. v.* 8.

11 *V.* 12, "And thy steep fortified walls He hath brought down, laid low, levelled with the ground, even with the dust," is probably a variant of xxvi. 5. Notice the *thy;* the preceding verses have *he.*

XXVI. 1 Jerusalem.
Jehovah.

2 "Who keepeth faith, or faithfulness," by observing the law.

10 The insertion of *no* rests on the repetition of the last two letters of the previous verse.
Judah.

14 *I.e.*, the dead tyrants who had "lorded" it over Israel.

16 Emended text.

18 The meaning of the Hebrew, which reads simply "fell not," is very uncertain. Some take the two lines to mean, "mortals were not born"—did not fall (from the womb)—maintaining the figure in *v.* 17 (*cf.* 19).

19 Jehovah's dead, *i.e.*, Israel. "(My) dead bodies" is possibly an insertion to make more prominent the idea of bodily resurrection.
The dew is represented as falling from the upper regions of heavenly light upon the dusty graves of Israel's dead, quickening their inhabitants into life, as dew quickens the grass and the flowers.

XXVII. 1 Whether the two leviathans and the dragon represent three empires or one, is not clear—probably three; in that case, the sea-dragon is no doubt Egypt (*cf.* Ezek. xxix. 3), the other two probably Babylonia and Persia, the two most recent oppressors of Israel.

2 The vineyard is Israel (*cf.* ch. v. 1-7).

4 Figure for the enemies of Israel (*cf.* 2 Sam. xxiii. 6*f.*).

8 The meaning of the whole verse is very obscure.

9 *Cf.* xvii. 8.

XXVIII. 1 *I.e.*, the city of Samaria, the capital of the northern kingdom (Israel), which *crowned* a hill that rose in the middle of *the fat* (*i.e.*, fertile) *valley*, though in this verse these latter words are probably an intrusion from *v.* 4. "The prophet describes Samaria as the head of a drunken reveller, encircled with a wreath of fading flowers" (O. C. Whitehouse).

2 The Assyrian.

7 In Jerusalem as well as in Samaria.

I.e., the prophets.
I.e., the priests.

9 These are the contemptuous and ironical words with which the prophet is greeted, as he comes upon the drunken revellers.
The prophets and priests would have nothing to do with Isaiah's perpetual and monotonous jingle of warnings, inimitably expressed in the original Hebrew by the uncouth *tsaw latsaw tsaw latsaw qaw laqaw qaw laqaw*, suggestively rendered as in the text by Whitehouse.

11 The Assyrians. Isaiah grimly threatens that the Assyrian language will be heard in the streets of Jerusalem, and he significantly describes it in the same jingling words as the prophets and priests had used to describe his own message. This is the strange and terrible form that the divine message will now take.

12 The true rest is quiet trust in God (xxx. 15), and abstention from political ambitions and foreign alliances such as Judah was then negotiating with Egypt (*cf. v.* 15, xxx. 2, xxxi. 1).

15 Allusion to superstitious and necromantic practices, connected apparently with Egyptian mysteries, by which the leaders imagined themselves to bear a charmed life, secure against Death and Sheol (the underworld).

16 The little band of the faithful (*cf.* viii. 16) are the *precious foundation* stone of the building yet to be raised in Zion—that is, of a community consisting of those who, like Isaiah, have *faith* in God (*cf.* vii. 9) and who care for *justice* and *righteousness* (xxviii. 17).
So, by a very simple change, for "make haste." LXX. happily reads, "shall not be *put to shame*."

20 *I.e.*, the Egyptian alliance will not *cover* the situation.

21 There David defeated the Philistines (2 Sam. v. 20, 25 [Geba], 1 Chron. xiv. 16).
The task is described as strange and alien, because He is to rise up against His own people as formerly He had risen against their enemies.

23 Some uncertainty attaches both to the text and meaning of this passage, in general and in detail. But its implication is that the farmer's methods are a parable or antitype of the divine dealings with men: God, like the farmer, may be trusted to adapt His methods to circumstances, and He will be careful not to destroy in the process of threshing. The passage has the effect of softening the grave announcement, just made, of the impending judgment on Judah.

XXIX. 1 "An obscure name for Jerusalem. It probably

means *altar-hearth*, and may have been suggested to Isaiah by the sight of the great altar, with its bleeding victims in the temple court, where the prophet may have delivered this speech at a harvest festival. The name implies that Jerusalem would drip, like the altar, with the blood of the slain—and that within a year or two" (see my commentary on Isaiah, pp. 188*f.*). That is the point of the last line of *v.* 2.

2 See preceding note.

3 So LXX. *Cf. v.* 1.

5 This verse, with *vv.* 7 and 8—with their prediction of the annihilation of Judah's foes, whether from Isaiah or some later patriot—softens the sternness of the context by pointing to Zion's ultimate triumph.

7 See preceding note.

10 "The prophets" and "the seers" are glosses, explanatory of "eyes" and "heads."

15 Probably an allusion to the Egyptian alliance: see note on xxviii. 15.

18 The book of prophetic promise and revelation, hitherto sealed and unintelligible (*v.* 11).

21 Lit. "him that decideth (or reproveth) in the gate," *i.e.*, in the law-court—whether the judge or anyone who stands up for justice.

22 Same consonants (with different vowels) as the word for "to" (or "concerning").

23 "His children" is a gloss explanatory of "the work of My hands." *Cf.* xlv. 11.

24 Or Doctrine, *i.e.*, the Law.

XXX. 1 With Egypt.

4 "The" (lit. *his*) "princes" and "envoys" are, if we accept the emendation at the beginning of *v.* 5, those of Judah: otherwise they might be Egypt's. *Cf.* xix. 11.
Hanes, south of Memphis. The two names indicate the northern and southern limits of Egypt.

5 By an ingenious but simple change, instead of "they shall all be ashamed."

7 *I.e.*, Egypt.
Text and meaning are very obscure.

8 The message, whether the substance of xxviii.-xxx., or more briefly the fine summary of it in xxx. 15*f.*

9 Such as Isaiah had given (*cf.* i. 10*ff.*, vii. 9, xxviii. 12, xxx. 15, etc.).

11 *I.e.*, of *preaching*—their threatening and alarming message.

12 So LXX., by a transposition of consonants, for "oppression."

17 Omit "a thousand (shall flee) at the menace of one."
Suggested by Deut. xxxii. 30 ?

20 *I.e.*, Jehovah.
26 Omit, with LXX., "as the light of seven days," as explanatory gloss.
28 Lit. "astray." But the meaning of the line is very obscure.
32 *I.e.*, on the part of the Jews. So Miriam and her maidens (Exod. xv. 20).
33 To a Hebrew ear the word for *pyre* would suggest *Topheth* in the valley of Hinnom (*cf.* Jer. vii. 32), where sacrifices were offered to Molech. This may explain the words, "Is this also for Molech?" (or "for *the king*"—same consonants—that is, the King of Assyria. *Cf. v.* 31), which are usually regarded as a later insertion.

XXXI. 1 *Cf.* xxx. 2.
2 As well as the scheming politicians.
The Judeans.
The Egyptians.
4 The context demands "against" rather than "upon."
5 There are reasons for believing that the original form of the verse, which with its divine Defender is in such startling contrast to the roaring Lion of *v.* 4, has been modified. The bracketed words probably give the original sense.
9 The meaning of these two lines is extremely obscure, and different interpretations are possible.

XXXII. 6 *VV.* 6-8 constitute a little didactic excursus, in the style of the Proverbs, possibly not from Isaiah's hand, suggested by the previous description.
7 There is a word-play in the original.
15 This Messianic sketch (*vv.* 15-20) connects rather with *vv.* 1-5 than *vv.* 9-14, where the desolation is said to be for ever. Perhaps "until" was added to connect the two passages.
I.e., so thick-sown as to look like a luxurious forest.
19 "Shall *come down*," by change of one letter, for "shall *hail*." The *forest* is apparently the hostile world-power (*cf.* x. 33*f.*) and the city its capital city (xxv. 2? xxvi. 5).

XXXIII. 3 Of the divine judgment.
6 The first clause of *v.* 6—"and stable shall be thy fortunes"—overloads the line, or some clause corresponding to it may have fallen out.
7 *I.e.*, Jerusalem: see note on xxix. 1.
8 For "cities," by the simple addition of a "tittle."
11 Emblem of futility.
14 As indicating the presence of Jehovah.
15 With *vv.* 14 and 15 *cf.* Ps. xv.
18 *I.e.*, the sight of the hated foreign tyrant, who

counted and weighed the tribute paid by unhappy Jerusalem.

21 Of grace (*cf.* Ps. xlvi. 4).
Possibly an allusion to war-ships.

23 The words in *v.* 23 *a-c*, describing a helpless ship upon the sea, " thy tacklings hang loose: they cannot keep firm the foot of their mast nor spread out the sail," appear to have crept in, under the influence of the imagery of *v.* 21, from some other source.
By a simple change, supported by the parallelism.

XXXIV. 4 Parallelism suggests this rather than " the host of heaven," which may be a gloss on the phrase " their host " occurring later in the verse.

5 Some such addition seems metrically necessary.
Lit. " of His ban "—devoted by Him to destruction (*cf.* Lev. xxvii. 29).

6 *I.e.*, the common people.

7 *I.e.*, the leaders.

12 This line is added from LXX. and necessary to the metre.

16 Either a large and practically canonical collection of prophecies, or at least Isaiah i.-xxxv., of which this oracle on Edom forms a part. The writer virtually means that the time will come when all that is predicted for Edom shall have been demonstrably fulfilled.

17 *I.e.*, assigned Edom to the weird animals just mentioned.

XXXV. 2 Either the desert, wilderness, etc., or more probably the despondent Jews addressed in *vv.* 3*f.*

7 The last half of *v.* 7 is defective: the translation follows mainly Bickell's suggested restoration, which is approved by Cheyne.

8 The clause, " but it shall be for those; the wayfaring men " (or, by the addition of a letter, " but it shall be for *His people*, as they pass along the way "), has every appearance of being a gloss and should probably be deleted.

10 Joy runs up and *overtakes* them, while sorrow *flees* from them.

XXXVI. Except for the omission of the story of Hezekiah's tribute to Sennacherib (2 Kings xviii. 14-16) and the addition of the song of thanksgiving on his recovery from sickness (Isa. xxxviii. 9-20), these chapters (xxxvi.-xxxix.) simply repeat, occasionally in a slightly abbreviated form, the narrative of 2 Kings xviii. 13-xx. 19.
The two narratives are probably not narratives of different events, but parallel narratives of the same event which, while they differ somewhat in detail, agree in the main fact that, in accordance with the

prophecy of Isaiah, Sennacherib was compelled to withdraw from Judah without capturing Jerusalem.

1 The year is certainly 701 B.C., though the number 14 may have been reached artificially by deducting the 15 years of xxxviii. 5 from the 29 of 2 Kings xviii. 2.

2 "The Rabshakeh" is a title = chief of the captains, "a military officer of high rank, regarded as possessing some ability as a diplomat" (Hastings' *Dictionary*, vol. iii., p. 191 : *cf.* Jer. xxxix. 3).
Where Isaiah had faced Ahaz thirty-five years before (vii. 3). It is interesting to find faith challenged twice on the same spot—by the incredulity of the Hebrew Ahaz, and a generation after by the insolence of the Assyrian Rabshakeh.

3 For Eliakim and Shebna *cf.* xxii. 15-23.

7 *Cf.* 2 Kings xviii. 4.

19 This clause is found in one version of the LXX. of the parallel passage in 2 Kings xviii. 34, and is supported by the context.

XXXVII. 21 So 2 Kings xix. 20.

25 So 2 Kings xix. 24.

26 With the idea of this verse *cf.* xl. 28; xlv. 21.

27 Emended text.

28 *Cf.* Ps. cxxxix. 2.

29 The figure is that of a roaring, raging beast, dragged away against its will.

32 *Cf.* ix. 7.

36 A grim jest.

XXXVIII. *Vv.* 1-8, 21*f.* = 2 Kings xx. 1-11, with slight modifications and transpositions.

9 Exact meaning uncertain. The text and meaning of the poem are in many cases extremely uncertain. The translation frequently rests on more or less plausible emendations, supported in part by LXX., which cannot be here discussed in detail.

13 Omit last clause of *v.* 13, which is a repetition of last clause of *v.* 12.

16 The translation in A.V. and R.V. of the first half of *v.* 16 is all but impossible.

17 The first clause, "Behold, for my welfare came bitterness to me," is omitted (perhaps, for metrical reasons, rightly) in LXX.

18 So LXX., for "faithfulness."

21*f.* These verses are belated where they stand in the traditional text.

XXXIX. 1 By a simple change, for "letters."

8 Lit. "the word . . . *is good.*" It is an expression of pious resignation.

XL. This section (xl.-lv.) appears to have been written in Babylonia towards the end of the exile (586-538 B.C.) about 540. Its purpose was to comfort the exiles,

to inspire them with the certainty of their speedy deliverance through Cyrus (xlv. 1), and to recall them to a sense of their high destiny as the Servant of Jehovah, through whom His truth was to be brought to the world.

6 So LXX.—*I*, not *he*.

7 The hot wind from the desert.
" Surely the people is grass " is described by Cheyne as " a weak homiletical addition."

13 So happily LXX.

16 *I.e.*, for such a God no sacrifice would be adequate.
A verse of truly splendid imagination; not all the cedars of Lebanon enough for altar fires, nor all the beasts that roam her forests enough for sacrifice.

19 Omit with LXX., " and casteth (for it) silver chains."

20 So Duhm: meaning very uncertain.
These four verses, descriptive of idol-manufacture (19*f.* and xli. 6*f.* which can hardly be in their right place where they now stand), are full of grim humour and intense sarcasm. *Cf.* xliv. 12-17.

26 The stars.

XLI. 1 Some such parallelism to the first line it seems necessary to substitute for " let the peoples renew their strength," which appears to be an inadvertent repetition from the preceding verse (xl. 31).

2 Cyrus.

3 So swiftly does he go.

8 *Vv.* 6 and 7 follow xl. 19.

14 By addition of one letter to the word rendered " men."

21 To the heathen *gods*, as *vv.* 1-4 were a challenge to their *worshippers*.
By change of one letter in word rendered " strong reasons."

25 Cyrus.

27 Emended text.

XLII. 1 The first of the four " Servant " songs (xlii. 1-4, xlix. 1-6; l. 4-9; lii. 13-liii. 12).
Lit. " judgment ": practically = the Jehovah religion.

6 Lit. " in righteousness," *i.e.*, in accordance with My righteous purpose to vindicate the right, and therefore Israel, who, ideally considered, represents and incarnates the right.

8 So LXX.

10 So Lowth (*cf.* Pss. xcvi. 11; xcviii. 7).

11 An Arabian tribe.
Capital of Edom. Or with A.V. read " the rock " (*i.e.*, cliffs, in contrast with the mountains).

19 By change of a letter (" he that is *sent* "). LXX. " as their *rulers*."

So some Hebrew MSS.

22 This verse is a figurative description of exile.

24 The omitted sentences give an answer to the question which, however, it interrupts. "Was it not Jehovah, He against whom we (LXX. they) have sinned, in whose ways they would not walk, to whose teaching they would not listen?"

XLIII. 3 To Cyrus.
Ethiopia.

4 By addition of one letter to the word for "men."

8 Israel, who is blind and deaf (xlii. 18*f.*).

9 *I.e.*, the prophecy of deliverance and restoration in *vv.* 1-7.

10 *They* (rather than *you*), *i.e.*, the heathen.

14 The text and meaning of the last four lines of this verse are extremely obscure.

16 The Red Sea.

22 As I on thee.

25 "For Mine own sake"—omitted in some Greek versions.

27 Jacob.
Lit. "interpreters."
So LXX. For the facts, see Ezek. viii. 5-18.

XLIV. 2 Jeshurun, a rare name for Israel (Deut. xxxii. 15).

4 So LXX.

5 *I.e.*, members of other nations and worshippers of other gods.
Reminiscence of ancient tattoo tribal marks.

7 So LXX.
This rendering rests on a brilliant emendation of Oort's.

8 Several scholars thus emend the traditional text.

9 This grimly humorous and scornful description of the process of idol manufacture (*vv.* 9-20) recalls the briefer passage in xl. 19*f.*; xli. 6*f.* This elaborate and trenchant satire on the folly of idolatry is generally believed to be an insertion, suggested by the powerful emphasis in *vv.* 6-8 on the greatness of Jehovah.

12 The idol.

14 *I.e.*, a natural tree (Ps. civ. 16. *Cf.* Isa. iv. 2). LXX. reads "Lord" for the word rendered "ash" in A.V. and "fir-tree" in R.V. The difference in Hebrew is only a "tittle."

16 So Syriac. Hebrew "on *the half* of it" can hardly be right, as in *v.* 17 there is still a "remainder."

20 Lit. "ashes."

21 *I.e.*, Jehovah's sovereignty and predictive power, *vv.* 6-8.

25 The allusion is to the Babylonian astrologers (xlvii. 10-15).

26 The corresponding clause in *v.* 28 (with " built " for " peopled ") is omitted in the translation as probably a variant.
27 Symbolic of the difficulties to be encountered.
28 Perhaps " friend " rather than " shepherd." Same consonants, different vowels.

XLV. 1 So LXX.
Heb. " Messiah."
2 So LXX.
4 So LXX. " welcomed " (had pleasure in) instead of " surnamed."
8 " The right "—often in this prophecy = " the triumph (vindication) of the right." *Cf.* note on xlii. 6.
9 For same figure *cf.* xxix. 16.
11 So LXX.
Omit " my sons " as erroneous explanation of " the work of My hands," which really signifies the whole historical situation. *Cf.* xxix. 23.
13 See note on xlii. 6.
Cyrus.
14 So LXX.
Slightly emended text. The present text has " labour " = results of labour. So for " merchants," the text has " merchandise."
16 So LXX.
20 *Cf.* xli. 1-4, 21-29; xliii. 9-13.
Cf. xliv. 9-20 (esp. 17).
21 *Cf.* xli. 22*f.*, 26; xlvi. 10.

XLVI. 1 Babylonian gods.
3 This verse and the next finely suggest the *sustaining* power of true religion. The Babylonians have to carry their helpless gods, but Israel's God carries His people for ever.
8 By change of one consonant.
10 *Cf.* xli. 22*f.*, 26; xlv. 21.
11 Cyrus.
12 So LXX., by addition of a tittle to the word for " stout-hearted."

XLVII. 2 The work of the meanest maid-servant (*cf.* Exod. xi. 5).
3 By a slight and very probable change.
9 So LXX. and Syriac for the word rendered in A.V. " in their perfection," in R.V. " in their full measure."
10 Of magic, astrology, etc. *Cf.* xliv. 25.
12 Into the demons that cause the calamity: ironical.
14 Far less the city.

XLVIII. 1 By change of a letter, from " waters."
14 *I.e.*, of the heathen gods.
Cyrus.
Emended text. Or with traditional text, putting " I " for " Jehovah " (Jehovah is speaking):

He whom I love doth accomplish
My pleasure upon Babylon
And the race of the Chaldeans.

16 These last two lines are probably an insertion: nowhere else does this prophet refer to himself.

21 *I.e.*, the exodus from Babylon will repeat the ancient wonders of the exodus from Egypt (Exod. xvii. 6).

22 This verse, irrelevant here, was added from lvii. 21 to mark an important division of the prophecy.

XLIX. 1 This (*vv.* 1-6) is the second of the Servant songs: see xlii. 1-4.
Of servant.

2 *I.e.*, Israel is the *prophet* nation (*cf.* Jer. i. 5-7).
I.e., Israel is Jehovah's *weapon* in His contest with the false gods.

6 Probably the words "that thou shouldest be My Servant" should be omitted. Besides being metrically superfluous, they have the effect of making the Servant a *person*, whose task is to save first Israel, then the world. But elsewhere it is the *nation* (Israel) that is the Servant (*cf.* xli. 8); so probably here. The meaning is: it is too light a thing *for Jehovah*, the world-God, to save only a nation: His salvation must reach out to the whole world.
So LXX.
Cf. xlii. 6.

7 So LXX.
I.e., Israel's restoration and exaltation, following upon her humiliation.

8 An echo of xlii. 6.

12 The modern Assouan in the south of Egypt, where there was a Jewish colony (*cf.* Ezek. xxix. 10, xxx. 6).

17 "Thy *builders*" (contrasted with the destroyers) in place of "thy *sons*"—a translation involving only a change of vowels. *Cf.* liv. 13, lxii. 5.

18 *Cf.* lx. 4.
The exiles, flocking back to Zion, are represented as adorning her, as jewels adorn a bride.

19 Some such words appear to have fallen out.

21 With LXX. omit "an exile and wandering to and fro."
Or "whence?"
A touchingly beautiful picture of Mother Zion welcoming back, with wonder in her eyes, the multitude of her scattered children.

22 In the bosom *of the garment*, where little children were carried.

24 This, not "lawful," is correct, as the echo in *v.* 25 shows: there is only one consonant of difference.

L. 1 =Nowhere. The mother (*i.e.*, Zion) is not permanently put away.

Children could be sold for the debt of their parents (2 Kings iv. 1), but Jehovah, as He could not be in need, could not possibly have any creditors to whom His children (Israel) might be sold. It is their sin that has created the temporary alienation between them and their God.

2 At Creation, or the Exodus.
So LXX., by the change of one letter.
By a slight addition to the word rendered "died."

4 The third of the Servant songs (*vv.* 4-9). *Cf.* xlii. 1-4.
Meaning uncertain.

5 Omit "the Lord Jehovah hath opened mine ear" as an explanation of the first line of the stanza.

10 This exhortation (*vv.* 10*f.*) applies the truth of the preceding Servant song, as an encouragement to the faithful and a warning to the godless.

11 By change of one letter, from "gird."

LI. 4 *Cf.* ii. 3; xlii. 1.

5 The verb "I will make to rest," which A.V. and R.V. take with *v.* 4, should really go with *v.* 5 and be rendered "I will act in a twinkling."

6 For metrical reasons it is possible that the word "world" has dropped out in Hebrew after the word "crumble," with which it is in part identical.

9 Allusion to the mythical conflict (supposed to have preceded creation) between Jehovah and the dragon (Rahab, who corresponds to the Babylonian Tiamat) personification of the great deep, the chaotic sea.

10 *V.* 11 exactly = xxxv. 10. The mention of the drying up of the sea leads in the latter half of *v.* 10 to the thought of the passage of the Red Sea; and the mention of the *redeemed* has further led to the insertion of xxxv. 10, which is here irrelevant.

14 In this verse Israel is compared to a famished prisoner in a dungeon (*cf.* Jer. xxxviii.), but LXX. is shorter and quite different: "in thy deliverance He shall not stand still nor tarry."

16 *Cf.* xlix. 2.
By change of a letter from "plant." The words suggest a sort of pre-existence of the Servant Israel.

20 "At the top of all the streets," metrically superfluous, probably an intrusion from Lam. ii. 19.

LII. 2 Better than "sit down": same Hebrew consonants with one more.

3 This prose summary (*vv.* 3-6) of the three oppressions, Egyptian, Assyrian, and Babylonian, may be a late interpolation. It does not fit well into the context, which deals with the immediate future of Jerusalem.

5 In Babylonia.

Emended text.

8 Practically = face to face.

13 This great passage (lii. 13-liii. 12) constitutes the fourth and last of the Servant songs (*cf.* xlii. 1-4). "It gathers up the leading ideas of the other three, reveals them in their relation to each other, and presents them in the form of a complete and coherent picture of the character and fortunes of the Servant of Jehovah. He has already appeared as prophet, the destiny of whose message is the whole world (xlii. 1-4), and as one who has toiled hard (xlix. 1-6) and suffered grievously (l. 4-9) in the exercise of his high calling: here the idea of his sufferings is treated with great elaboration, and the Prophet is merged in the Martyr. But the sufferings are crowned in the end with glory: the Servant receives the homage of the world, and is lifted to a place of the very highest honour." See my commentary on Isaiah, pp. 340*f.*

By an extremely simple change, instead of the word rendered "prosper." The accumulation of verbs seems otherwise excessive. In any case Israel is primarily the Servant (*cf.* xlix. 3; xli. 8; xlv. 4). In the Servant songs, the nation Israel is ideally conceived. Doubtless the nation never did, as a nation, fulfil the wonderful programme sketched for her in these songs by one of her greatest sons; and it was a true instinct that led the New Testament Church to see in it an adumbration of the sufferings, the work, and the triumph of our Lord (Matt. xii. 18-21; Acts viii. 32-35, etc.).

14 So Marti.

15 So partly LXX. ("will marvel at"). "He shall sprinkle" seems in the context meaningless and impossible.

LIII. 1 This verse goes closely with the last. The transformation of the Servant's fortunes is alike unparalleled (lii. 15) and *incredible.*

The passage from *v.* 1 to *v.* 11*b* appears to be spoken by the *heathen*—the nations and kings of lii. 14*f.*—who thus express their astonishment.

The amazing tale of the transformation of Israel's fortunes from humiliation (*cf.* the exile) to exaltation.

2 By the addition of a letter; instead of *him* (= Jehovah?).

3 The figure of the leper appears to underlie the description in *vv.* 3*f.*

4 Throughout these verses "he" and "we" are strongly and strikingly contrasted.

6 And the punishment due to.

7 Like Jeremiah (xi. 19), whose sayings and sufferings have coloured this description of the suffering Servant.
Omit " yea, he opened not his mouth " as a repetition of *b*.

8 Meaning very uncertain. But it is clear that the Servant died by an act of injustice.
So LXX.
Or " of the peoples " by a very simple change, instead of " of my people " (Budde)—a change very probable, if the heathen are speaking (*cf. v.* 1). The abrupt use of the first pers. sing., not yet used in this chapter, would be most strange.

9 A parallel is wanted to " his grave "; for this and other reasons " in his death " is impossible.
This excellent parallelism is secured by adding a letter to the word for " rich," which, further, is singular, while " wicked " is in the plural.

10 This verse and the next are crowded with textual obscurities, consequently the meaning in detail is very uncertain.

11 The translation of these two lines rests in part on LXX. The speech (of the heathen?) begun in *v.* 1, appears here to end, and it is followed by a few solemn words of Jehovah in final vindication of His sorely humiliated Servant.
Jehovah is speaking. Probably " he shall justify " should be omitted as an inadvertent repetition of the word rendered " righteous " in A.V. and R.V. It is the Servant himself who is justified, *i.e.*, vindicated, as in l. 8.

12 So LXX. " *he* shall inherit."
Lit. " many," practically = the (heathen) world that has just made its confession (1-11*b*) that the sins for which Jehovah's Servant had suffered so tragically were not his own, but theirs.

LIV. 2 *I.e.*, the ropes and tent-pegs. Jerusalem is compared to a large tent.

4 Israel's subjection to Egypt, and perhaps to Assyria.
Her subjection to Babylon (in exile).

5 He is *called*, *i.e.*, He *is*. The name expresses the character.

13 For " thy sons "—only a change of vowels. *Cf.* xlix. 17, lxii. 5.

15 The meaning of this verse is very obscure.

LV. 4*f.* *I.e.*, Israel, by her spiritual victory, would become, like David by his material victories, Jehovah's Witness to the world (*cf.* xliii. 12; xliv. 8).

LVI. This group of prophecies (lvi.-lxvi.) seems to come approximately from 450 B.C. and is thus separ-

ated by about ninety years from the previous group (xl.-lv.). It reflects the sombre and sorrowful conditions under which those of the exiles who returned from Babylon had to live: it reveals also in places the presence of superstitious practices and low religious ideals. The prophet's task is to rebuke these things, to call the people to a worthier life, and to kindle their hope and imagination by his own visions of a new and nobler Jerusalem.

9 The heathen (*cf.* Ezek. xxxiv. 8) summoned to devour wicked Israel.

10 The spiritual leaders of Israel.

11 "These are shepherds (pastors) that cannot understand" appears to be a gloss explanatory of "watchmen."

LVII. 6 Lit. "the smooth" (stones or serpents ?)—also with the connotation "deceitful." There is a play, impossible to reproduce in English, on the words "smooth" and "portion," which are much alike in Hebrew (*cf.* v. 7).

7 Idolatry upon the hills described in terms of adultery. *Cf. v.* 3.

8 With the verse *cf.* Ezek. xvi.
Emended text.
So LXX.

9 *I.e.*, Milcom, god of the Ammonites; an appropriate allusion, as Tobiah, an Ammonite, was hostile to the reformers (*cf.* Neh. ii. 10).
Perhaps an allusion to necromantic practices (*cf.* xxviii. 15).

13 Emended text: text has "thy *rabble* (gods)."

14 *Cf.* xl. 3. The verse is prefixed by the words "And he (or *one*—Latin *I*) shall say."

17 So LXX. for "covetousness."

18 "I will give him rest" for "I will lead him"—by a simple change of vowels.

LVIII. 2 *I.e.*, in matters of the cult.

4 The fasting made them irritable.
So LXX.

6 So LXX.

7 Lit. "thy flesh," *i.e.*, Jews.

LIX. 2 *Cf.* l. 1*f.*

6 There is a play on the word "works" which moves from the sense of "handiwork" in the first half of the verse to "deed" in the second half.

10 So Cheyne, for the obscure and uncertain original.

13 Omit "conceiving," which in Hebrew is very like "uttering."

15 Or "the gate" or "the rulers." The translation of this line rests on an emendation of Marti's, which is based in part on LXX.

18 Omit "to the islands he will repay recompense," which erroneously explains the adversaries as the "islands," *i.e.*, the heathen, whereas they are in reality apostates within the Jewish community (*vv.* 1-15).

20 So LXX.

LX. 4 *Cf.* xlix. 18*ff.*
I.e., they will be brought home by the heathen (*cf.* xlix. 22) with as much care as children are carried by nurses. Lit. "upon the *side*," *i.e.*, the thigh—a mode of carrying children in the East.

6 Midian in northern Arabia; Ephah a Midianite tribe (Gen. xxv. 4); Sheba in south-western Arabia.

7 Kedar and Nebaioth—nomads of north Arabia, rich in flocks.
So LXX. for "glory."

8 Ships bearing exiles and treasure are imaginatively descried by the poet.

9 So, almost certainly, for "isles," by the change of a single letter.

13 The glorious cedars: the Temple buildings demand the choicest wood.
Jerusalem, esp. the Temple, was, as it were, the place where Jehovah, who dwells on high (lvii. 15), touches the earth. Or perhaps = His *footstool* (*cf.* Lam. ii. 1).

14 Omit with LXX. "At the soles of thy feet shall bow down all those who (did spurn thee)."

17 *I.e.*, to replace the Persian officials and the rapacious Jewish "pastors" (*cf.* lvi. 11).

LXI. 3 Omit "to appoint unto them that mourn in Zion" which spoils the metre and needlessly explains who the mourners are of *v.* 2.
Strictly turban, headdress.

7 Lit. "and spitting" (for "they shall rejoice")—Klostermann's emendation.

10 This verse seems to be a shout of joy raised by the people in response to the description of their salvation. It needs to be transposed: some put it after lxii. 12.

LXII. 5 Instead of "thy sons": for similar confusion *cf.* xlix. 17; liv. 13. A necessary change: the sons do not marry the mother. Jehovah is the Builder of Jerusalem (Ps. cxlvii. 2).

11 With *vv.* 10*f.* *cf.* xl. 3*f.*, 10.

LXIII. 1 The counterpart of Zion's glory (lx.-lxii.) is the annihilation of all her enemies. Edom was doubtless the object of peculiar hatred during and after the exile (xxxiv., Ps. cxxxvii. 7); but as verses 3 and 6 contemplate the destruction of *all* Zion's enemies we should probably regard the words rendered "Edom" and "Bozrah" (a chief city of Edom) as *verbs*

(participles, pass. and act. respectively), and translate "Who is this that cometh *all red*, with garments more brilliant than those of a *vintager*?"

4 For Zion (*cf.* lxi. 2).

9 So LXX.

So LXX. (same Hebrew consonants as are implied by A.V. and R.V.).

11 Something like this (*cf.* Deut. xxxii. 7) may originally have stood in place of "Moses and his people," which, absent from LXX., were probably added to explain "shepherd" and "flock" respectively.

15 "Are restrained toward me. For Thou art our Father" should perhaps be omitted: the latter clause awkwardly anticipates the third line of *v.* 16.

18 By a brilliant regrouping of the consonants. The wicked will then be the Samaritan party, with their adherents in Jerusalem (*cf.* note on lxvi. 1).

LXIV. 3 Omit the rest of *v.* 3 as an inadvertent repetition of the latter half of *v.* 1.

4 So LXX.

5 So LXX. Delete "him that rejoiceth and" as an inadvertent repetition of some consonants in the neighbourhood.

Emended text: some such change seems necessary.

10 So LXX.

LXV. 1 *I.e.*, the rebellious *Jewish* people.

4 So LXX.

From unclean animals, such as mice (*cf.* lxvi. 17).

5 *I.e.*, with holiness, which is here purely physical, not ethical, and practically = taboo. Anyone who ventures within the circle of the initiated during these strange and superstitious performances will be infected with this holiness.

10 The plain between Carmel and Joppa.

Near Jericho (*cf.* Josh. vii. 26).

11 Fortune (Gad) and Destiny (Meni) were two West-Semitic deities, in whose cult these apostate Jews participated. Tables were spread for the gods (*cf.* 1 Cor. x. 21) with bread (*cf.* Exod. xxv. 30) and wine.

13 The apostates whose conduct has just been described.

15 A formula of imprecation (as Gen. xlviii. 20 is of blessing), a specimen of which immediately follows: "May the Lord Jehovah slay thee!"

16 *I.e.*, he who invokes a blessing for himself shall invoke it by the God of truth, *i.e.*, faithfulness—the God who fulfils alike His promises and threats: he shall say, "May the God of truth bless me!"

20 Instead of "the sinner," translate "he that falleth short of."

25 With this verse *cf.* xi. 6-9.
Cf. Gen. iii. 14.

LXVI. 1 The schismatics who cherished the design of building a rival temple to that of Jerusalem—a design later accomplished by the Samaritans on Mount Gerizim.

3 *I.e.*, the schismatics. The meaning is that their affected worship of Jehovah (as in the first line of each couplet) goes hand in hand with rank idolatry (as in second line)—human sacrifice, worship of unclean animals, etc. (*cf.* lxv. 4).

4 *Cf.* lxv. 12.

7 Zion. *Vv.* 7-9 describe the speedy and miraculous increase of Zion, no doubt through the return of her scattered children (*cf.* xlix. 17-21)—a picture that appropriately follows the destruction of her enemies.

12 So LXX.

17 *Cf.* lxv. 3, i. 29.
Or swarm—by change of a letter, for "abomination."

19 The omitted words are probably a later insertion resting on Ezek. xxvii. 10, 12*f.*; xxxviii. 2; xxxix. 1—"the nations, Tarshish (in Spain), Put (rather than *Pul*) and Lud (in north Africa), Meshech (so LXX.) and Rosh (as we should probably read for *that draw the bow*), Tubal (in north-eastern Asia Minor) and Javan" (*i.e.*, Greece).

20 "Upon horses and in chariots, and in litters, and upon mules, and upon dromedaries"—a prose interpolation.

24 Doubtless in the Valley of Hinnom (see note on xxii. 5), the earthly antitype of Gehenna (hell).

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